THE 1382erp

# TRUTH

OF THE

# Christian Religion.

IN SIX BOOKS

BY

# HUGO GROTIUS.

Corrected and Illustrated with Notes, By Mr. LE CLERC.

To which is added a

### SEVENTH BOOK

Concerning this QUESTION,

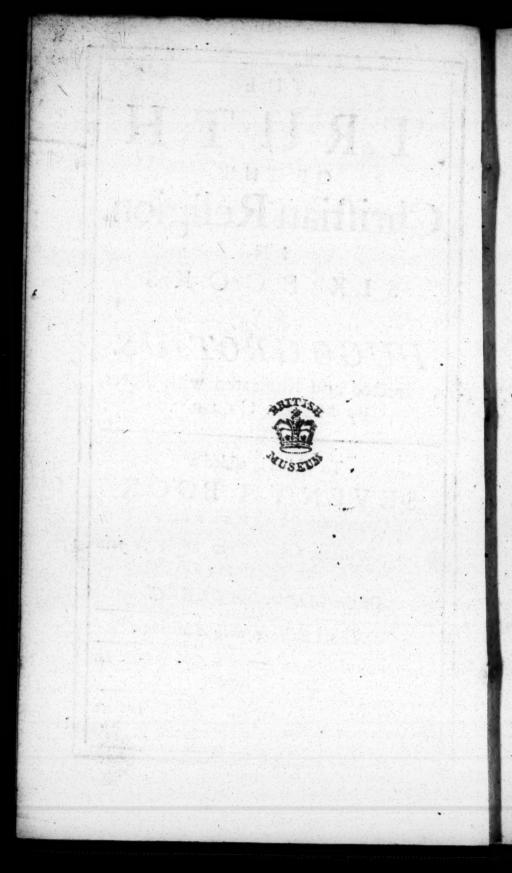
What Christian Church we ought to join our selves to;

By the faid Mr. LE CLERC.

The Third Edition, with Additions.

Done into English by JOHN CLARKE, D. D. Dean of Sarum.

London: Printed for James and John Knapton, at the Crown in St. Paul's Church-Yard. MDCCXXIX.





#### TO THE

### Moft Reverend Prelate

### THOMAS, Lord Archbishop of CANTERBURY,

Primate of all England, and Metropolitan, and Privy-Counsellor to Her most Serene Majesty the Queen of Great-Britain.



PON the Reprinting this Excellent Piece of that great Man, Hugo Grotius, concerning the Truth of the Chriftian Religion; whereunto I thought fit to add something

of my own, and also some Testimonies, from which the good Opinion he had of the Church of England, is evident; There was no other Person, Most Reverend Prelate, to whom I thought it so proper for me to Dedicate this Edition, with the Additions, as the Primate and Metropolitan of the whole Church of England. I therefore present it to you, as worthy your Protection upon its own Account, and as an Inflance

### DEDICATION.

flance of my Respect and Duty towards you. I will not attempt here, either to praise or defend Grotius; his own Virtue and diftinguishing Merits in the Commonwealth of Christians, do sufficiently com-mend and justify him amongst all good and learned Men. Neither will I fay any Thing of the Appendix which I have added; it is so short, that it may be read over almost in an Hour's time. If it be beneath Grotius, nothing that I can say about it will vindicate me to the Cenforious; but if it be thought not beneath him, I need not give any Reasons for joining it with a Piece of his. Perhaps it might be expected, Most Illustrious Prelate, that I thould, as usual, commend you and your Church; but I have more than once performed this Part, and declared a Thing known to all: Wherefore forbearing that, I conclude with wishing that both you and the Reverend Prelates, and the reft of the Clergy of the Church of England, who are such brave Defenders of the true Christian Religion, and whose Conversations are answerable to it, may long Prosper and Flourish; which I earnestly defire of Almighty God.

Amsterdam, the Calends of March, MDCCIX.

John le Clerc.

### TOTHE

# READER

John le Clerc wisheth all Health.

HE Bookseller baving a Design to Re-print this Piece of Grotius's, I gave him to understand that there were many great Faults in the former Editions, especially in the Testimonies of the Ancients, which it was his Business should be Mended, and that something useful might be added to the Notes: Neither would it be unacceptable or unprofitable to the Reader, if a Book were added, to frow where the Christian Religion, the Truth of which this great Man has Demonstrated, is to be found in its greatest Purity. He immediately defired me to do this upon his Account, which I willingly undertook, out of the Reverence I had for the Memory of Grotius, and because of the Usefulness of the Thing. How I have succeeded in it, I must leave to the Candid Reader's Judgment. I have corrected many Errors of the Press, and perhaps sould have done more, could I have found all the Places. I have added A 3 Some.

some, but very short Notes, there being very many before, and the Thing not seeming to require more. My Name adjoined, distinguishes them from Grotius's. I have also added to Grotius's, a small Book, concerning chusing our Opinion and Church amongst so many different Sects of Christians; in which I hope I have offered nothing contrary to the Sense of that great Man, or at least to Truth. I bave used such Arguments, as will recommend themselves to any prudent Person, easy and not far-fetch'd; and I have determined that Christians ought to manage themselves so in this matter, as the most prudent Men usually do, in the most weighty Affairs of Life. I have abstained from all sharp Controversy, and from all severe Words, which ought never to enter into our Determinations of Religion, if our Adversaries will suffer it. I have declared the Sense of my Mind in a familiar Style, without any flourish of Words, in a Matter where Strength of Argument, and not the Enticement of Words, is required. And herein I have imitated Grotius, whom I think All ought to imitate who attempt to write seriously, and with a Mind deeply affected with the Gravity of the Argument, upon such Subjects.

As I-was thinking upon these Things, the Letters which you will see at the End, were sent me by that Honourable and Learned Per-

fon,

### To the R EADER.

son, to whose singular good Nature I am much indebted, the most Serene Queen of Great Britain's Ambassador Extraordinary to his Royal Highness the most Serene Great Duke of Tufcany. I thought with his leave they might conveniently be published at the end of this Volume, that it might appear what Opinion Grotius had of the Church of England; which is obliged to him, notwithstanding the snarling of some Men, who objest those inconsistent Opinions, Socinianism, Popery, nay, even Atheism it self, against this most Learned and Religious Man; for fear, I Suppose, bis Immortal Writings should be read, in which their foolish Opinions are intirely confuted. In which matter, as in many other Things of the like Nature, they have in vain attempted to blind the Eyes of others: But God forgive them, (for I wish them nothing worse,) and put better Thoughts into their Minds, that we may at last be all joined by the Love of Truth and Peace, and be unit d into one Flock, under one Shepherd Jesus Christ. This, Kind Reader, is what you ought to desire and wish with me; and may God so be with you, and all that belong to you, as you promote this Matter as far as can be, and affift to the utmost of your Power Farewel.

Amsterdam, the Calends of March, MDCCIX.

## TOTHE

# READER.

Have nothing to add to what I said Eight Years since, but only, that in this my second Edition of Grotius, I have put some short Notes, and corrected a great many Faults in the Ancient Testimonies.

Amfterdam, the Calends of June, MDCC XVII.

J. C.

20 MA 59



#### TO THE

Most Noble and Most Excellent

# Hieronymus Bignonius,

The King's Sollicitor in the Supreme Court of Audience at PARIS.

Most Noble and Excellent Sir,

Should offend against Justice, if I should divert another way That Time which you employ in the Exercise of Justice in your high Station: But I am Incouraged in this Work, because it is for the Advancement of the Christian Religion, which is a great Part of Justice, and of your Office; neither would Justice permit me to approach any one elfe fo foon as You, whose Name my Book glories in the Title of. I do not fay I defire to imploy part of your Leisure; For the Discharge of so extensive an Office allows you no Leisure. But fince Change of Eufiness is instead of Leisure to them that are fully imploy'd, I defire you would in the midft of your foren-A S fick

# To Hieronymus Bignonius.

fick Affairs, bestow some Hours upon these Papers. Even Then, you will not be out of the way of your Business. Hear the Witnesses, weigh the Force of their Testimony, make a Judgment, and I will stand by the Determination.

Paris, August 27.

HUGO GROTIUS.



### THE

# Tanslator's Preface

TO THE

# Christian READER.

HE general Acceptation this Piece of Grotius has met with in the World, encouraged this Translation of it together with the Notes; which, being a Collection of Antient Testimonies, upon whose Authority and Truth the Genuineness of the Books of Holy Scripture depends, are very useful in order to the convincing any one of the Truth of the Christian Religion. These Notes are for the most Part Grotius's own, except some sew of Mr. Le Clerc's, which I have therefore Translated also, because I have tollowed his Edition, as the most Correct.

The Design of the Book, is to show the Reafonableness of believing and embracing the Christian Religion above any other; Which our Author does, by laying before us all the Evidence, that can be brought, both Internal and External, and declaring the Sufficiency of it; by enume-

rating

# The Translator's Preface

fating all the Marks of Genuineness in any Books, and applying them to the Sacred Writings; and by making appear the Deficiency of all other Institutions of Religion, whether Pagan, Tewiff, or Mahometan. So that the Substance of the whole is briefly this; that as certain as is the Truth of Natural Principles, and that the Mind can judge of what is agreeable to them; as certain as is the Evidence of Mens Bodily Senses in the most plain and obvious Matters of Fact; and as certainly as Mens Integrity and Sincerity may be discovered, and their Accounts delivered down to Posterity faithfully; so certain are we of the Truth of the Christian Religion; and that if it be not true, there is no fuch Thing as true Religion in the World, neither was there ever or can there ever be any

Revelation proved to be from Heaven.

This is the Author's Design to prove the Truth of the Christian Religion in General, against Atheists, Deists, Jews, or Mahometans; and he does not enter into any of the Disputes which Christians have among themselves, but eonfines himself wholly to the other. Now as the State of Christianity at present is, were a Heathen or Mahometan convinc'd of the Truth of the Christian Religion in general, he would yet be exceedingly at a loss to know what Society of Christians to join himself with; so miserably divided are they amongst themselves, and separated into fo many Sects and Parties, which differ almost as widely from each other as Heathens, from Christians, and who are so Zealous and Contentious for their own particular Opinions, and bear fo much Hatred and ill Will towards those that differ from them, that there

# to the Christian Reader.

is very little of the true Spirit of Charity, which is the Bond of Peace, to be found amongst any of them; This is a very great Scandal to the Professors of Christianity, and has been exceedingly Differviceable to the Christian Religion: infomuch that great Numbers have been hindred from embracing the Gospel, and many tempted to cast it off, because they saw the Professors of it in general agree so little amongst themselves: This Consideration induced Mr. Le Clerc to add a Seventh Book to those of Grotius; wherein he treats of this Matter, and shows what it becomes every honest Man to do in such a Case; And I have Translated it for the same Reason. All that I shall here add, shall be only briefly to enquire into the Cause of so much Division in the Church of Christ, and to show what seems to me the only Remedy to heal it. First, to examine into the Cause, why the Church of Christ is fo much divided: A Man needs but a little Knowledge of the State of the Christian Church. to fee that there is just Reason for the same Complaint St. Paul made in the Primitive Times of the Church of Corinth; that some were for Paul, some for Apollos, and some for Cephas: fo very early did the Spirit of Faction creep into the Church of God, and disturb the Peace of it, by fetting its Members at variance with each other, who ought to have been all of the fame common Faith, into which they were Baptized; and I with it could not be faid that the fame Spirit has too much remained amongst Christians ever fince. It is evident that the Foundation of the Divisions in the Church of Corinth, was their forfaking their common Lord and Master, Tesus Christ, into whose Name alone they were

# The Translator's Preface

were Baptized; and uniting themselves, some under one eminent Apostle or Teacher, and some under another, by whom they had been inftructed in the Doctrine of Christ; whereby they were distinguished into different Sects under their feveral Denominations: This St. Paul complains of as a Thing in it felf very Bad, and of pernicious Consequence; for hereby the Body of Christ. that is, the Christian Church, the Dostrine of which is one and the same at all Times and in all Places, is rent and divided into feveral Parts. that clash and interfere with each other; Which is the only Method, if permitted to have its natural Effect, that can overthrow and destroy it. And from the same Cause have arisen all the Divisions that are or have been in the Church ever fince. Had Christians been contented to own but one Lord, even Fesus Christ, and made the Doctrine delivered by him the fole Rule of Faith, without any Fictions or Inventions of Men; it had been impossible but that the Church of Christ must have been one univerfal, regular, uniform Thing, and not fuch a Mixture and Confusion as we now behold it. But when Christians once began to establish Doctrines of their own, and to impose them upon others by human Authority as Rules of Faith (which is the Foundation of Antichrift,) then there began to be as many Schemes of Religion as there were Parties of Men who had different Judgment, and got the Power into their Hands. A very little Acquaintance with Ecclesiastical History does but too sadly confirm the Truth of this, by giving us an Account of the feveral Doctrines in Fashion, in the feveral Ages of the Christian Church, according to the then prefent Humour. And if it be not so now, how comes

# to the Christian Reader.

11-

ne

re

e-18

ł,

n

S

1

it to pass that the Generality of Christians are so Zealous for that Scheme of Religion, which is received by that particular Church of which they profess themselves Members? How is it that the Generality of Christians in one Country are Zealous for Calvinism, and in another Country as Zealous for Arminianism? It is not because Men have any natural Disposition more to the one than the other, or perhaps that one has much more Foundation to support it from Scripture than the other; But the Reason is plain, viz. because they are the established Doctrines of the Places they live in; they are by Authority made the Rule and Standard of Religion, and Men are Taught them from the Beginning; by this means they are so deeply fixed and rooted in their Minds, that they become prejudiced in Favour of them, and have so strong a Relish of them, that they cannot read a Chapter in the Bible but it appears exactly agreeable to the received Notions of them Both, tho' perhaps those Notions are directly contradictory to each other: Thus instead of making the Scripture the only Rule of Faith, Men make Rules of Faith of their own, and interpret Scripture according to them; which being an easy way of coming to the Knowledge of what they esteem the Truth, the Generality of Christians sit down very well fatisfy'd with it. But whoever is indeed convinced of the Truth of the Gospel, and has any Regard for the Honour of it, cannot but be deeply concerned to fee its facred Truths thus profituted to the Power and Interests of Men; and think it his Duty to do the utmost he is able to take it out of their Hands, and fix it on its own immoveable Bottom. In order to contribute

# The Translator's Preface

ir

ju

t

A Park

to which, I shall in the Second place show what feems to be the only Remedy that can heal thefe Divisions amongst Christians; and that is, in one Word, making the Scripture the only Rule of Faith. Whatever is necessary for a Christian to believe, in order to everlasting Salvation, is there declared, in such a way and manner as the Wisdom of God, who best knows the Circumstances and Condition of Mankind, has thought fit. This God himself has made the Standard for all Ranks and Orders, for all Capacities and Abilities; And to fet up any other above, or upon the Level with it, is dishonouring God and abufing of Men. All the Authority in the World cannot make any Thing an Article of Faith, but what God has made fo; neither can any Power establish or impose upon Men, more or less, or otherwise than what the Scripture commands. God has given every Man proportionable Faculties and Abilities of Mind, some stronger and fome weaker; and he has by his own Authority made the Scripture the Rule of Religion to them all; It is therefore their indispensible Duty to examine diligently, and study attentively this Rule, to infiruct themselves in the Knowledge of Religious Truths from hence, and to form the best Judgment they can of the Nature of them. The Scripture will extend or contract it felf according to the Capacities of Men; The flrongest and largest Understanding will there find enough to fill and improve it, and the narrowest and meanest Capacity will fully acquiesce in what is there required of it. Thus all Men are obliged to form a Judgment of Religion for themselves, and to be continually restifying and improving it; They may be very helpful

# to the Christian Reader.

at

ne

of

to

re

**f**-

1-

t.

11

-

1

and affifting to each other in the Means of coming to this Divine Knowledge, but no one can finally determine for another; every Man must judge for himself; and for the Sincerity of his Judgment he is accountable to God only, who knows the Secrets of all Hearts, which are beyond the Reach of human Power: This must be left till the final Day of Account, when every Man shall be acquitted or condemned according as he has acted by the Dictates of his Conscience or no. Were all Christians to go upon this Principle, we should soon see an End of all the fierce Controversies and unhappy Divisions which now rend and confound the Church of Christ: Were every Man allowed to take the Scripture for his only Guide in Matters of Faith, and, after all the Means of Knowledge and Instruction used, all the ways of Assurance and Conviction try'd, permitted quietly to enjoy his own Opinion, the Foundation of all Divisions would be taken away at once: And till Christians do arrive at this Temper of Mind, let them not boast that they are endued with that excellent Virtue of Charity which is the distinguishing Mark of their Profession; for if what St. Paul fays be true, that Charity is greater than Faith, it is evident no Christian ought to be guilty of the Breach of a greater Duty upon Account of a leffer; They ought not to disturb that Peace and Unity which ought to be amongst all Christians, for the fake of any Matters of Faith, any Differences of Opinion; because it is contrary to the known Law of Charity: And how the far greatest part of Christians will clear themselves of Transgreifing this plain Law, I know not. Wherefore if ever we expect to have our Peti-

# The Translator's Preface, &c.

tions answered, when we pray that God would make us one Flock under one Shepherd and Bishop of our Souls, Jesus Christ; we must cease to make needless Fences of our own, and to divide our selves into small separate Flocks, and distinguish them by that whereby Christ has not distinguished them. When this Spirit of Love and Unity, of sorbearing one another in Meekness, once becomes the prevailing Principle amongst Christians; then, and not till then, will the Kingdom of Christ in its highest Perfection and Purity slourish upon the Earth, and all the Powers of Darkness fall before it.

JOHN CLARKE.



Mote that chieff of Beauty the Toron to the

Opinion, the Foundarian of air Davidons would be recen away we once And the Christish Se arrive to ride Lemner of Abrasa, section 100 Tipe O.O. out

# CONTENTS.

### BOOK I.

SECT. I, HE Occasion of this Work Page I II. That there is a God 3 IV. All Perfection is in God V. And in an infinite Degree 9 VI. That God is Eternal, Omnipatent, Omniscient, and compleatly Good VII. That God is the Cause of all Things ibid. VIII. The Objection, concerning the Cause of Evil, answered 16 1X. Against two Principles 16 X. That God governs the Universe XI. And the Affairs of this lower World. ibid. And the Particulars in it 20 XII. This is further prov'd by the Preservation of Empires 20 XII And by Miracles 21 XIV. But more especially amongst the Jews, who ought . their Religiors 22

old nd afe de

nlind ſs.

ft g-1-

> XV. From the Truth and Antiquity of Moles XVI. From Foreign Testimo-XVII. The Same proved from Predictions And by other Arguments 70 XVIII. The Objections of Miracles not being feen now, an-[wered XIX. And of there being fo much Wickednes XX And that fo great, as to oppress good Men. XXI. This may be turned upon them, so as to prove that Souls survive Bodies ibla. XXII. Which is confirmed by Tradition XXIII. And no way repugnant to Reason XXIV. But many Things favour XXV, From whence it fullows that the End of Man is Hapness after this Life to be credited upon the account XXVI. Which we must fecure, of the long Continuance of by finding out the true Reibid.

### воок и.

SECT I.	XI. The exceeding Purity of is
HAT the Christian Reli-	Precepts; with respect to the
gion is true Page 84	Warship of God 107
II. The Proof that there	XII. Concerning those Duties of
was such a Person as fesus. Ibid.	Humanity, which we owe to
That he died an ignominions	our Neighbour, though he has
That be died an ignominions Death 86	injured us . 114
111. And yet, after his Death,	our Neighbour, though he has injured us 114 XIII. About the Conjunction of Male and Female 115
was worshipped by wife Men	Male and Female 115
was worshipped by wise Men	XIV. About the Use of Tem- poral Goods 128 XV. Concerning Oaths 121
IV. The Canje of which, could	poral Goods 128
be no other, but those Mira-	XV. Concerning Oaths 121
cles which were done by him ibid.	XVI. Concerning other Actions
ibid.	ibid.
V. Which Miracles cannot be	XVII. An Answer to the Ob-
ascribed to any Natural or	jection, drawn from the many
Diabolical Power, but must	Controversies among Christians
be from God 88	12.2
VI. The Rejurrection of Christ	XVIII. The Excellency of the
proved from credible Testimony	Christian Religion, further
VII. The Objection arawn from	proved from the Excellency of
the Coming Imag Thiling of	its Teacher 124
the seeming Impossibility of a	From the nemaciful Library
Refurrection, answered 96	of this Religion 128
The Truth of Jefus's Define	Considering the Weakness and Simplicity of those who
restion	simplified by the first Ace
proved from his Resur- rection 97 VIII. That the Christian Religion exceeds all others 98	taught it in the first Age
exceeds all others	XIX. And the great Impedi-
IX The Excellency of the Re-	ments that binared Men from
ward proposed 99.	embracing it, or deterred them
X. A Solution of the Objecti.	from professing it 134
on, taken from hence, that	An Answer to those who require
the Bodies after their Diffo-	more and stronger Arguments
lution cannot be restored 103	137

### BOOK III.

SECT. I.

F the Authority of the
Books of the New Testament Page 140

11. The Books that have any
Names affixed to them, were

X O O 1

writ by those Persons whose Names they bear 141 III. The Donbt of those Books that were formerly doubtful, taken away 142

IV. The Authority of those Books which have no Name to them. evident from the Nature of the Writings V. That thefe Authors wrote what was true, because they knew the Things they wrote abont VI. And because they would not Say what was falle 146 VII. The Credibility of thefe Writers further cenfirmed, from their being famous for Miracles 147 VIII. And of their Writings; because in them are contain'd many Things which the Event proved to be divinely revea-150 IX. And also from the care that it was fit God should take that XVI. The Authority of the Books false Writings Should not be forged of the Old Testament

75005

X. A Solution of that Objection, that many Books were rejetted by some XI. An Answer to the Objection, of some Things being con-tained in these Books, that are impofible XII. Or disagreeable to Reason XIII. An Answer to this Objection, that some Things are contained in these Books which are inconsistent with one ano-XIV. An Answer to the Obje-Clion from external Testimonies; where it is shown they make more for thefe Books 159 XV. An Answer to the Objection of the Scriptures being al-

#### BOOK IV.

SECT. I. Particular Confutation of the Religions that differ from Christianity Page 178 of Paganism. 11. And first That there is but One God. That created Beings are either good or bad. That the good are not to be worshipped without the Command of the Supreme God IH. A Proof that evil Spirits were worshipped by the Heathen, and the Unworthine's of it Shown 180 IV. Againft the Heathen Wor-Ship paid to departed Men 183 V. Against the Worship given to the Stars and Elements 184 VI. Against the Worship given to Brute Creatures Vil. Against the Worship given to those Things which have no real Existence VIII. An Answer to the Objection of the Heathen, taken from the Miracles from amung ft them 189 IX. And from Oracles 193 X. The Heathen Religion rejetted, because it failed of its own accorde, as soon as human Affistance was wanting 197 XI. An Answer to this, that the Rife and Decay of Religion is on ng to the Stars 198

XII.

XII. The principal Things of the Christian Religion, were approved of by the wisest Heathens: And if there be any Thing in it hard to be believed, the like is to be found amongst the Heathens 201

11.

11

V

#### BOOK V.

SECT. 1. Confutation of Judaism, be-	XII. And yet the Aposiles of Jesus easily allowed of these
ginning with an mautely	Things XIII. A Proof against the Jews
I to the Jews Page 207	Alli. A Proof against the fews
11. That the fews ought to look ston the Miracles of Christ as	taken from their own Confes- fion of the extraordinary Pro-
Sufficiently attested 208	mise of the Mc Siah 236
111. An Answer to the Objecti-	XIV. That he is already come,
on, that those Miracles were	appears from the time fore-
done by the Help of Devils	told ibid.
200	told XV. (With an Answer to what
IV. Or by the Power of Words	is alledged, that his Coming
211	was deserred upon the Account
V. That the Miracles of Jesus	of the Sins of the People) 240
were Divine, proved from	XVI. Also from the present
bence, because he tranght the	State of the Jews, compared
Worship of one God, the Ma-	with the Promises of the Law
ker of the World ibid.	XVII. Jesus proved to be the
VI. An Answer to the Ob- jection drawn from the Diffe-	Meffiah, from those Things that
rence betwint the Law of Mo-	were predicted of the Messiah
fes, and the Law of Christ;	244
where it is shown, that there	XVIII. An Answer to what is
might be given a more per-	alledged, that some Things were
feet Law than that of Mo-	not fulfilled 247 XIX. And to that which is ob-
fes 213	XIX. And to that which is ob-
VII. The . Law of Mofes was	jected of the low Condition and Death of Jesus 250
ebserved by Jesus when on Earth, neither was any part	Death of Jejus 250
Earth, neither was any part	XX. And as though they were
of it abolished afterwards, but	good Men who delivered him to Death 254
only those Frecepts which had no intrinsick Goodness in them	XXI. An Answer to the Objecti-
215	on of the Christians worship-
VIII. As Sacrifices, which were	ping many Gods 258
never acceptable to God upon	XXII. And that human Nature
their own Account 220	13 worshipped by them 261
IX. And the Difference of Meats	XXIII. The Conclusion of this Part, with a Prayer for the
226	Part, with a Prayer for the
X. And of Days 230	Jews 264
Al. And external Circumcinon	
23 <b>≸</b>	POOK

BOOK

#### BOOK VI.

SECT. I Confutation of Mahometanism; the Original there-Page 265 of II. The Mahometans Foundation overturned, in shat they do not examine into Religion III. A Proof against the Mahometans, taken out of the Sacred Books of the Hebrews and Christians; and that they are not corrupted 27 I IV. From comparing Mahomet with Christ V. And the Works of each of them 274

R

VI. And of those who first embraced each of these Religions VII. And of the Methods by which each Law was propagared VIII. And of their Precepts compared with one another 278 IX. A Solution of the Mahometans Objection, concerning the Son of God X. There are many abfurd Things in the Mahometan Books 28 t XI. The Conclusion to the Christians; who are admonished of their Duty upon Occasion of the foregoing Things

# The CONTENTS

### OF

# Monsieur Le Clerc's Book.

what Christians the true
Doctrine of Christ slowrisheth most at this time, Page
290
II. We are to joyn our selves
with those who are most
worthy the Name of Christians
295
III. They are most worthy the

SECT. I. E must enquire amongst

III. They are most worthy the Name of Christians, who in the purest manner of all, profess the Dollrine, the Truth
of which hath been proved by
Grotius 297
IV. Concerning the Agreement
and Disagreement of Christians
V. Whence every one ought to
learn the Knowledge of the
Christian Religion 304
VI. Nothing else ought to be imposed upon Christians, but what
they can gather from the New
Testament 306
VII. The

VII. The Providence of God in preserving the Christian Dollrine, is very wonderful 309 VIII. An Answer to that Que-Stion, Why God permits Differences and Errors to arise among st Christians 311
IX. They profess and teach the Christian Doctrine in the purest manner of all, who propose those Things only as necessary to be believed, practifed, or boped for, which Christians are agreed in X. All Prudent Perfons ought to partake of the Sacrament,

with those who require no-

thing elfe of Christians, but what every one finds in the

ACC PLANE CONTRACTOR

As Applicantly the many

and the breaking and the

Books of the New Testament XI. Concerning Church Govern-XII. The Antient Church Government was highly effecmed by Grotius, without condemning others XIII. An Exhortation to all Christians who differ from each other, not to require of one another any Points of Di-Etrine, but fuch as every one finds in the New Testament, and have always been believed

Testimonies concerning Hugo Grotius's Affection for the Church of England 328

ting to stock the said

there were con that him worth the Name of Charles

the time the second it.

## 20 MA 59





To the Honourable

# Hieronymus Bignonius,

His MAJESTY's Sollicitor

IN THE

CHIEF COURT of PARIS.

BOOK the FIRST.

§ I. The Occasion of this Work.



ment 317 vern-320 Gomed dem-323 all from

ent,

ved 324 ugo the 328

> O U have frequently enquired of me, worthy Sir, (whom I know to be a Gentleman that highly deserves the Esteem of your Country, of the learned World, and, if you will allow me to say

it, of my felf also;) what the Substance of those Books is, which I wrote in defence of the Christian Religion, in my own Language. Nor do I wonder at your Enquiry; For you, who have with

fo great Judgment read every thing that is worth reading, cannot but be fensible with how much Philosophick Nicety (a) Raimundus Sabundus, with what entertaining Dialogues Ludovicus Vives, and with how great Eloquence your Mornaus have illustrated this Matter. For which Reason it might feem more useful, to translate some of them into our own Language, than to undertake any thing new upon this Subject. But the' I know not what Judgment others will pass upon me, yet have I very good Reason to hope that you, who are so fair and candid a Judge, will eafily acquit me, if I should fay, that after having read not only the fore-mentioned Writings, but also those that have been written by the Jews in behalf of the ancient Fewish Dispensation, and those of Christians for Christianity, I choose to make use of my own Judgment, fuch as it is; and to give my Mind that Liberty, which at present is deny'd my Body: For I am persuaded that Truth is no other way to be defended but by Truth, and That fuch as the Mind is fully fatisfied with; it being in vain to attempt to perfuade others to that which you your felf are not convinced of: Wherefore I have felected, both from the Ancients and Moderns, what appeared to me most conclusive; leaving fuch Arguments as feemed of small Weight, and rejecting fuch Books as I knew to be spurious, or had Reason to suspect to be so. Those which I approved of, I explained and put in a regular Method.

(a) Raimundus Sabundus, &c.] English; moved thereto by the These were the chief Writers upon this Subject in Grotius's imitated, and sometimes borTime; but since then a great Number have wrote concerning the Truth of the Christian Religion, especially in French and redounds to Him. Le Clerc.

thod, and in as popular a Manner as I could, and likewise turned them into Verse, that they might the easier be remembred. For my Design was to undertake something which might be useful to my Countrymen, especially Seamen, that they might have an Opportunity to employ that Time which in long Voyages lies upon their Hands, and is usually thrown away: Wherefore I began with an Encomium upon our Nation, which fo far excels others in the Skill of Navigation; that by this means I might excite them to make use of this Art. as a peculiar Favour of Heaven; not only to their own Profit, but also to the propagating the Christian Religion: For they can never want Matter, but in their long Voyages will every where meet either with Pagans, as in China or Guiney; or Mahometans, as in the Turkish, Persian, and Carthaginian Empire; besides there are fews who are now themselves become Enemies to Christianity, dispersed over the greatest part of the World: And there are never wanting prophane Persons, who, upon occasion, are ready to scatter their Poison amongst the Weak and Simple, which Fear had forced them to conceal: Against all which Evils. my Desire was, to have my Countrymen well fortify'd; that they who have the best Parts, would employ them in confuting Errors; and that the other take heed of being seduced by them.

### § II. That there is a God.

AND that we may show that Religion is not a vain and empty Thing; it shall be the Business of this first Book to lay the Foundation thereof in the Existence of the Deity: Which I prove in the following manner. That there are some Things B 2. which which had a Beginning, is confessed on all Sides, and obvious to Senfe: But these Things could not be the Cause of their own Existence; because that which has no Being, cannot act; for then it would have been before it was, which is impoffible; whence it follows, that it derived its Being from fomething elfe: Which is true not only of those Things which are now before our Eyes, or which we have formerly beheld; but also of those out of which these have arisen, and so on, (a) till we arrive at some Cause, which never had any Beginning, but exists (as we fay) necessarily, and not by Accident; and this Being, whatfoever it be (of whom we shall speak more fully by and by) is what we mean by the Deity, or God. Another Argument for the Proof of a Deity may be drawn from the plain Consent of all Nations, who have any Remains of Reason, any Sense of good Manners, and are not wholly degenerated into Brutishness. For, Humane Inventions, which depend upon the arbitrary Will of Men, are not always the same every where, but are often changed; whereas there is no Place where this Notion is not to be found; nor has the Course of Time been able to alter it, (which is observed by (a) Aristotle himself, a Man not very credulous in these Mat-

&c. ] Because, as their manner nothing of themselves, which of speaking is, there can be no is absurd. Le Clerc.

(a) Till we arrive at some Cause, | sequently existed or came out of

fuch thing as going on for ever; for of those Things which had a Beginning, either there is none: if it be denied that there is any first Cause; then those Things which had a Beginning, were without a Cause; and con-

ters; wherefore we must assign it a Cause, which will extend to all Mankind; and That can be no other than a Declaration from God himself, or a Tradition derived down from the first Parents of Mankind: If the former be granted, there needs no further Proof; if the latter, it is hard to give a good Reason why our first Parents should deliver to Posterity a Falsity in a Matter of so great Moment. Moreover, if we look into those Parts of the World, which have been a long time known, or into those lately discovered; if they have not lost the common Principles of Humane Nature, (as was faid before) this Truth immediately appears; as well amongst the more dull Nations, as amongst those who are quicker, and have better Understandings; and, furely, these latter cannot all be deceived, nor the former be supposed to have found out wherewith to impose upon others: Nor would it be of any force against this, if it should be urged, that there have been a few Perfons in many Ages, who did not believe a God, or at least made such a Profession; For considering how few they were, and that as foon as their Arguments were known, their Opinion was immediately exploded; it is evident, it did not proceed from the right use of that Reason which is common to all Men; but either from an Affectation of Novelty, like the Heathen Philosopher who contended that Snow was black; or from a corrupted Mind, which like a vitiated Palate, does not relish Things as they are: Especially fince History and other Writings inform us, that the

<sup>&</sup>quot;Gods to be the first Beings revived; yet this Opinion hath been preserved as a Rettho' Arts and Sciences have list to this very Time." Le Clerc.

the more virtuous any one is, the more diligently is this Notion of the Deity preserved by him: And it is further evident, that they who diffent from this anciently establish'd Opinion, do it out of an ill Principle, and are fuch Persons whose Interest it is that there should be no God, that is, no Judge of Human Actions; because whatever Hypotheses they have advanced of their own, whether an infinite Succession of Causes, without any Beginning; or a fortuitous Concourse of Atoms, or any other; (a) it is attended with as great, if not greater Difficulties, and not at all more credible than what is already received; as is evident to any one that confiders it never fo little. For that which some object, that they don't believe a God, because they don't see him; if they can fee any thing, they may fee how much it is beneath a Man, who has a Soul which he cannot fee, to argue in this manner. Nor if we cannot fully comprehend the Nature of God, ought we therefore to deny that there is any such; for the Beafts don't know what fort of Creatures Men are, and much less do they understand how Men, by their Reason, institute and govern Kingdoms, measure the Course of the Stars, and sail cross the Seas: These Things exceed their Reach: And hence Man, because he is placed by the Dignity

(a) It is attended with as great, &c.] Grotius might have fiid, and that not raff.ly, that there are much greater Difficulties in the Opinions of those, who ternal, or always to have been; Of the intellectual System of the fuch as, that it must have come out of nothing of it self, or that it arose from the fortuitous and natural Philosophers. Le Concourse of Atoms; Opinions Clerc.

full of manifest Contradictions, as many fince Grotius's Time have exactly demonstrated; amongst whom is that eminent and learned Dr. Ralph Cud worth, would have the World to be e- who wrote the English Treatise t-

1:

nt

ıt

1-

S,

r

1,

£

S 1

S

f

t

t

r

of his Nature above the Beafts, and that not by himself, ought to infer; that He who gave Him this Superiority above the Beafts, is as far advanced beyond Him, as He is beyond the Beafts; and that therefore there is a Nature, which, as it is more Excellent, fo it exceeds his Compreheufion.

### § III. That there is but One God.

HAVING proved the Existence of the Deity; we come next to his Attributes; the first whereof is. That there can be no more Gods than One. Which may be gathered from hence; because (as was before faid) God exists necessarily, or is selfexistent. Now that which is necessary or selfexistent, cannot be considered as of any Kind or Species of Beings, but as actually existing, (a) and is therefore a fingle Being: For if you imagine many Gods, you will see that necessary Existence belongs to none of them; nor can there be any Reason why two should rather be believed than three, or ten than five: Beside the Abundance of particular Things of the fame kind, proceeds from the Fruitfulness of the Cause, in proportion to which more or less is produced; but God has no Cause, or Original. Further, particular different Things, are endued with peculiar Properties, by which they are distinguish'd from each other; which do not belong to God, who is a necessary Being. Neither do we find any Signs of many Gods; for this whole Universe composes the B 4 World,

(a) And is therefore a single Be- ment therefore might have been

ing, &c.] But a great many omitted, without any detriment to so good a Cause. Le Clerc.

World, in which there is but (a) One Thing that far exceeds the rest in Beauty, viz. the Sun; and in every Man there is but One Thing that governs, that is, the Mind: Moreover, if there could be two or more Gods, free Agents, acting according to their own Wills, they might will contrary to each other; and fo One be hindred by the Other from effecting his Design; now a Possibility of being hindred is inconfishent with the Notion of God.

& IV. All Perfection is in God.

THAT we may come to the Knowledge of the other Attributes of God; we conceive all that is meant by Perfection, to be in Him, (I use the Latin Word Perfectio, as being the best the Tongue affords, and the same as the Greek TE-Asions) Because whatever Persection is in any Thing, either had a Beginning, or not; if it had no Beginning, it is the Perfection of God; if it had a Beginning, it must of necessity be from fomething else: And fince nothing that exists, is produced from nothing, it follows, that whatever Perfections are in the Effects, were first in the Cause, whereby it could produce any thing endued with them; and confequently they are all in the first Cause. Neither can the first Cause ever be deprived of any of its Perfections: Not from any thing elfe; because that which is Eternal. does not depend upon any other thing, nor can it be at all effected from what they can do: Nor from it self, because every Nature desires its own Perfection.

(a) One Thing that far exceeds, (as we now term it;) as those &c.] At least to the Inhabiants of this our Solar Vortex other Vortex's. Le Clerc.

## § V. And in an infinite Degree?

To this must be added, that these Perfections are in God, in an infinite Degree: Because those: Attributes that are finite, are therefore limited, because the Cause whence they proceed has communicated so much, and no more; or else because the Subject was capable of no more. But no other Nature communicated any of its Perfections to God; nor does He derive any thing from any One else, he being (as was said) necessary or self-existent.

### § VI. That God is Eternal, Omnipotent, Omnifrient, and compleatly Good.

No w feeing it is very evident, that those Things which have Life are more perfect, than those which have not; and those which have a Power of Acting, than those which have none; those which have Understanding, than those which want it; those which are good, than those which are not so; it follows from what has been already said, that these Attributes belong to God, and that infinitely: Wherefore he is a living infinite God; that is, eternal, of immense Power, and every way good beyond Exception.

## & VII. That God is the Cause of all Things.

Every Thing that is, derives its Existence from God; this follows from what has been already said. For we conclude that there is but One necessary self-existent Being; whence we collect, that all other Things sprung from a Being different B.

rent from themselves: For those Things which are derived from fomething elfe, were all of them, either immediately in themselves, or mediately in their Causes, derived from Him who had no Beginning, that is, God, as was before evinced. And this is not only evident to Reason, but in a manner to Sense too: For if we take a Survey of the admirable Structure of a Humane Body, both within and without; and fee how every, even the most minute Part, hath its proper use, without any Design or Intention of the Parents, and with fo great Exactness as the most excellent Philosophers and Physicians could never enough admire; it is a sufficient Demonstration that the Author of Nature is the most compleat Understanding. Of this a great deal may be seen in (a) Galen, especially where he examines the Use of the Hands and Eyes: And the same may be observed in the Bodies of dumb Creatures; for the Figure and Situation of their Parts to a certain End, cannot be the Effect of any Power in Matter. As also in Plants and Herbs, which is accurately observed by the Philosophers. (b) Strabo excellently well takes notice hereof in the Position of Water, which, as to its Quality, is of a middle Nature betwixt Air and Earth, and ought to have been placed betwixt them, but is therefore interspersed and mixed with the Earth, lest

<sup>(</sup>a) In Galen, &c.] Book III. (b) Strabo, &c.] Book XVII. ch. 10. Which Place is highly Where after he had diffinworth reading, but too long to be inferted. But many later Divines and natural Philosophers in England have explained these Things more accurately. Le Clerc.

guished betwixt the Works of Nature, and those of Providence, he adds; "After the " Earth was furrounded with "Water, because Man was not " made to dwell in the Wa-

its Fruitfulness, by which the Life of Man is preferved, should be hindred. Now it is the Property of intelligent Beings to act with some View. Neither are particular Things appointed for their own peculiar Ends only, but for the Good of the Whole; as is plain in Water, which (a) contrary to its own Nature, is raised upwards, lest by a Vacuum there should be a Gap in the Structure of the Universe, which is upheld by the continued Union of its Parts. Now the Good of the Whole could not possibly be designed, nor a Power put into Things to tend towards its, but by an Intelligent Being, to whom the Universe is subject. There are moreover some Actions, even of the Beafts, so ordered and directed, as plainly discover them to be the Effects of some small degree of Reason: As is most manifest in Ants and Bees, and also in some others, which, before they have experienced them, will avoid Things hurtful, and feek those that are profitable to them. That this Power of fearching out and distinguishing, is not properly in themselves, is apparent from hence, be-

the Earth, and partly to the 9th Homily of Statutes, among Christians. of Light; (Providence) has « caufed " caused many Eminences and Cavities in the Earth, that in these, the Water, or the greatest part of it, might " be received; whereby that " Plants." The same hath been its Creator, is no less courpi-observed by Rabbi Jehuda Le- cuous. Le Clere. vita, and Abenefara amongst the

S

I. 1-

of

i-

ne

th ot a-

r

"ter, but belongs partly to fews, and St. Chryfostom in his

(a) Contrary to its own Nature, &c.] This was borrowed from the Periapeterick Philosophy, by this great Man; which suppofed the Water in a Pump to ascend for fear of a Vacuum: " part of the Earth under it whereas it is now granted by " might be covered; and all, to be done by the Pressure that by the other, the Earth of the Air. But by the Laws " might be advanced to cover of Gravitation, as the Moderus " the Water, except what is explain them, the Order of the " of use for Men, Animals and Universe, and the Wisdom of

because they act always alike, and are unable to do other Things which don't require more Pains; (a) wherefore they are acted upon by some foreign Reason; and what they do, must of necessity proceed from some Efficacy impressed upon them: Which Reason is no other, than what we call God. Next, the Heavenly Constellations, but more especially those more eminent ones, the Sun and Moon, have their Courses so exactly accommodated to the Fruitfulness of the Earth, and to the Health of Animals, as nothing can be imagined more convenient: For though otherwise, the most simple Motion had been along the Equator, yet are they directed in an oblique Circle, that the Benefit of them might extend to more Places of the Earth. And as other Animals are allowed the Use of the Earth; so Mankind are permitted to use those Animals, and can by the Power of his Reason tame the fiercest of them. Whence it was, that the (b) Stoicks concluded that the World was made for the Sake of Man. But fince the Power of Man does not extend fo far as to com-

flead of a Soul, which a good Philosopher will hardly be per fuaded of Nothing hinders but that there may be a great many Ranks of sensible and in telligent Natures, the lowest of which may be in the Bodies of we cannot know. Le Clerc. Brute Creatures; for no Body, (b) The Stoicks concluded, &c.] I think, really believes with See Tully in his first Book of corporeal Machines. But you Nature of the Gods.

(a) Wherefore they are afted will fay, what becomes of their by the Soul of those Beasts, die? That indeed I know not, which is to far reasonable as to but it is nevertheless true that be able to do fuch Things, and Souls refide in them. There is not others. Otherwise God no necessity that we should himself would act in them in know all Things, nor are we therefore prefently to deny any thing, because we cannot give an account of it. We are to receive those Things that are evident, and be content to be ignorant of those Things which

Ren, Cartes that Brutes are mere Offices, and his Second of the

pel the Heavenly Luminaries to serve Him, nor is it likely they should of their own accord submit themselves to him; hence it follows, that there is a superior Understanding, at whose Command those beautiful Bodies afford their perpetual Affistance to Man, who is placed so far beneath them: Which Understanding is none other than the Maker of the Stars and of the Universe. (a) The Excentrick Motions of the Stars, and the Epicycles, as they term them, manifestly show, that they are not the Effects of Matter, but the Appointment of a free Agent; and the same Assurance we have from the Polition of the Stars, some on one Part of the Heavens, and some on another; and from the unequal Form of the Earth and Seas: Nor can we attribute the Motion of the Stars, in such a Direction, rather than another. to any thing else. The very Figure of the World. which is the most perfect, viz. round, inclosed as it were in the Bosom of the Heavens, and placed in wonderful Order; fufficiently declares that these Things were not the Result of Chance, but the Appointment of the most excellent Underflanding: For can any one be so foolish, as to expect any thing so accurate from Chance? He may as foon believe that pieces of Timber, and Stones, should frame themselves (b) into a House:

(a) The Excentrick Motions, &c.] This Argument islearnedly handled by Maimonides, in his Ductor dubitantium, Part II. c. 4. And if you suppose the Earth to be moved, it amounts to the fame thing in other Words.

Ibid. Thefe and some of the following Things are according to the vulgar Opinion, which is now exploded; but the Efficacy of the Divine Power, is.

equally feen in the constant Motion of the Planets in Elliples, about the Sun, through the most fluid Vortex; in fuch a manner as not to recede from, or approach to their Center, more than their wonted Limits, but always cut the Sun's Equator at like Obliquity. Le Clerc.

(b) Into a House, &c.] or Ship

or Engine.

n

Ca

a

or from Letters thrown at a venture, there should arise a Poem; when the Philosopher, who saw only some Geometrical Figures on the Sea-shore, thought them plain Indications of a Man's having been there, such Things not looking as if they proceeded from Chance. Besides, that Mankind were not from Eternity, but date their Original from a certain Period of Time, is clear, as from other Arguments, so from the \* Improvement

&c. ] Tertullian treats of this fame purpofe. Matter, from History, in his Book about the Soul, Sect. 30. We find (fays he) in all Commentaries, especially of Humane Antiquities, that Mankind increase by degrees, &c. And a little after, The World manifestly improves every Day, and grows wifer than it was. These two Arguments cauled Ariftotle's Opinion, (who would not allow Mankind any Beginning) to be rejected by the learned Historians, especially the Epicureans. Lucretius, Book V.

If Heaven and Earth had no Original,

How is it, that before the Trojan War,

No Poets Jung of Memorable Things ;

But Deeds of Hero's dy'd so oft with them;

And no where, Monuments rais'd to their Praise?

This shows the World is young, and newly Born;

Whence 'tis that Arts are every Day encreas'd,

And published anew; Ships are improv'd,

And Musick, to delight the Ear.

The Improvement of Arts, With a great deal more to the

Virgil Eclog. VI. ---- From these first Principles All Things arose, hence sprung the tender World.

And in his Georgicks.

Use first produc'd those various Arts we fee,

By small degrees; this taught the Husbandman

To plow and fow his Fields; from the hard Flint

To fetch the hidden Sparks; then Men began

With hollow Boats to cross the Stream; Pilots

To name the Stars, the Pleiades Hyades,

And Charles's Wain : Then Sportsmen spread their Nets To catch wild Beafts, and Dogs

pursu'd their Game.

Some drain the Rivers, and some seek the Main,

Stretching their Nets to inclose the finny Prey:

Others with Iron forge sharp Instruments

To cleave the yielding Wood, Then Arts arofe.

Horace, Book I. Satyr III. When first Mankind began to Spread the Earth,

-

.

S -

t

e

:5

15

3

3

.

3

7

d

0

3

ment of Arts, and those defart Places, which came afterwards to be inhabited; and is further evidenced by the Language of Islands, plainly derived from the neighbouring Continents. There are moreover certain Ordinances fo universal amongst Men, that they don't feem so much to owe their Institution to the Instinct of Nature, or the Deductions

Like Animals devoid of Speech, they Strove

With utmost Strength of Hands, for Dens and Acorns,

From thence to Clubs, and then to Arms advanc'd,

Taught by Experience: Words express'd

Their Meaning, and gave proper Names to Things:

Then Wars were ended; Cities built, and Laws

To punish Thieves, Adulterers, and Villains.

Pliny in his Third Book of Natural History, about the Beginning; Wherefore I would be so understood, as the Words them-Jelves signifie, without the flourish of Men; and as they were under food at the Beginning, before any great Exploits were per-The fame Author afformed. firms that the Hercinian Wood (in Germany) was coavel with the World, Book XVI. Seneca, in Lactantins, 'Tis not a Thou-Jand Tears since Wisdom had a Beginning. Tacitus's Annals III. The first Men, before Appetite and Passion sway'd them, lived without Bribes, and without Iniment : Neither did they stand in need of Reward, every one natu-

Morality, they wanted not to be restrained by Fear : But after they laid aside Equity; and Viotence and Ambition Succeeded in the Room of Modesty and Humility; then began that Power which has always continued among & Some And Aristotle could People. not fully perfuade himfelf, any more than others, of the truth of his own Hypothesis, that Mankind never had any Beginning. For he speaks very doubtfully of the Matter in many places, as Moses Mamonides ob-ferves in his Ductor Dabitantium, Part II. In the Prologue to his Second Book concerning the Heavens, he calls his Pofition, only a Perluation, and not a Demonstration; and there is a Saying of the fame Philosopher in the Third Book of the Soul; Chap. III; Thes Persuasion is a Consequence of Opinion. But his principal Argument is drawn from the Ab-furdity of the contrary Opinion, which supposes the Heavens and the Universe not to be created, but generated; which is inconfistent. Book XI. of quity; and needed not to be his Metaphysicks, Chap. 8. he restrained from Evil by Punish- says, Tis very likely that Arts have often been lost, and invented again. And in the last Chaprally pursuing Virtue; for so long ter of the Third Book of the as nothing was desired contrary to Generation of Animals, he has Deductions of plain Reason; as to a constant Tradition, scarce ever interrupted in any Place, either by Wickedness or Missortune: Of which fort were formerly Sacrifices, amongst holy Rites; and now Shame in Venereal Things, the Solemnity of Marriage, and the Abhorrence of Incest.

& VIII. The Objection, concerning the Cause of Evil, answered.

No R ought we to be in the least shaken in what has been faid, because we see many Evils happen, the Original of which cannot be ascribed to God, who, as was affirmed of Him, is perfeelly good. For when we fay, that God is the Cause of all Things, we mean, of all such Things as have a real Existence; which is no Reason why those Things themselves should not be the

these Words, It would not be a foolish Conjecture concerning the first Rise of Men and Beasts, if any one should imagine, that of old they sprung out of the Earth one of these two ways, either to have been like Maggots, or to bave come from Eggs. After his Explication of each of thele, He adds, If therefore Animals had any Beginning, it is manifest it must be one of these two ways. of his Topicks, Chap. XI. There are some Questions, against which very good Arguments may be brought; (it being very doubt-ful which side is in the right, difficult to determine the Cause Christian Opinions.

and Manner of their Existence: as for Instance, whether the World were from Eternity, or no: For such Things as these are disputable. And again, disputing about the same thing in his First Book of the Heavens, Chap. 10. What Shall be faid. will be the more credible, if we allow the Disputants Arguments their due weight. Tatian therefore did well not to pals by The same Aristotle, in the First this, where he brings his Reafons for the Belief of the Scriptures, That what they deliver concerning the Creation of the brought; (it being very doubt-ful which side is in the right, there being great Probability on for the World's having a Beeither hand,) we having no Cer ginning, and Aristotle for its tainty of them: and the they be having had none; you will of great weight, we find it very have seen both the Jewish and tl

S

bı

ki

ef

E fo

fr

N

fe

ne

u

ci

fa m di P

th

B T

E

to

Cause of some Accidents, such as Actions are. God created Man, and some other Intelligences, superior to Man, with a Liberty of Acting; which Liberty of Acting, is not in it felf Evil, but may be (a) the Cause of something that is Evil. And to make God the Author of Evils of this kind, which are called Moral Evils, is the highest Wickedness. But there are other Sorts of Evils, fuch as Loss or Pain inflicted upon a Perfon, which nothing hinders but they may come from God, suppose for the Reformation of the Man, or as a Punishment which his Sins deferve: For here is no Inconfishency with Goodness; but on the contrary, these proceed from Goodness it felf, in the same manner as Physick, unpleasant to the Taste, does from a good Physician.

## & IX. Against Two Principles.

AND here, by the way, we ought to reject. their Opinion, who imagine that there are (b) two

than it hindred his creating wrote against Pet. Balius, the Beings endued with such Liberty. Defender of the Persons of the The Reason is plain. Because Manichees. Le Clerc. a free Agent being the most Excellent Creature, which difcovers the highest Power of the Creator: God was unwilling the Manichees. Le Clerc. to prevent those Inconveniences

(a) The Cause of something that which proceed from the Mutais Evil, &c. ] God indeed fore | bility of their Nature; because faw, that free Agents would He can amend them, as He abuse their Liberty, and that pleases, to all Eternity; in such many natural and moral Evils a manner as is agreeable to his would arife from hence; yet own Goodness, tho' he has not did not this hinder him from yet reveal'd it to us. Concernpermitting fuch Abuse, and the ing which we have largely Confequences thereof; any more treated, in French, in a Book

O

t

Active Principles, the one Good, and the other Evil. For from Two that are contradictory to each other, can arise no regular Order, but only Ruin and Destruction: Neither can there be a self-existent Being persectly Evil, as there is One Self-existent persectly Good: Because Evil is a Desect, which cannot reside but in something which has a Being; (a) and such bare Existence is to be reckoned amongst the Things which are Good.

## § X. That God governs the Universe.

THAT the World is governed by the Providence of God, is evident from hence: That not only Men, who are endued with Understanding; but Birds, and both Wild and Tame Beafts, (who are led by Instinct, which serve them instead of Understanding) take care of, and provide for their Which Perfection, as it is a Branch of Goodness, ought not to be excluded from God: And so much the rather, because He is All-wise and All-powerful, and cannot but know every thing that is done, or is to be done, and with the greatest Facility direct and govern them; To which we may add, what was before hinted, concerning the Motion of particular Things, contrary to their own Nature, to promote the Good of the Whole.

§ XI.

<sup>(</sup>a) And such bare Existence, natural Good. It had therefore &cc.] But here, (the Author) was been better to abstain from such speaking of Moral and not of kind of Reasoning. Le Clerc.

I.

her

oniere

ere

use

ne-

ift-

ich

Vi-

noting;

ho of

eir of

d:

ife

ery

Го

ed,

n-

bc

I.

ore

ich

## § XI. And the Affairs of this lower World.

AND They are under a very great Mistake, who confine this Providence (a) to the Heavenly Bodies; As appears from the foregoing Reason, which holds as strong for all created Beings; and moreover from this Consideration, that there is an especial Regard had to (b) the Good of Man, in the Regulation of the Course of the Stars, as is confessed by the best Philosophers, and evident from Experience. And it is reasonable to conceive, that greater Care should be taken of that, for whose Sake the other was made, than of that which is only subservient to it.

#### And the Particulars in it.

NEITHER is Their Error less, (c) who allow the Universe to be governed by Him, but not the particular Things in it. For if He were ignorant of any particular Thing (as some of them say,)

(a) To the Heavenly Bodies, &c.] This was the Opinion of Arifotle. See Plutarch concerning the Opinions of the Philosophers, Book II. ch. 3. and Actions in Enfebius's Golpel Preparation, Book V. ch. 5. Le Clerc.

(b) The Good of Man, &c.] Though not for Man only, (for it doth not appear, that there are no other intelligent Beings, in other Planets,) yet partly for Him, and fo far as He makes use of them without any Detriment to other Creatures. Because we cannot live without the Sun; we may well conclude it was made upon our account;

unless we can imagine that Chance provided every thing that is necessary for us; which is very absurd: Just like a Man, who happening upon a House well furnished, should deny that it was built for the Convenience of Men, who are alone capable of enjoying it. Le Clerc.

(c) Who allow the Universe, &c.] This was the Opinion of the Stoicks; See Arrius's Differtations upon Epicletus, Book I. ch. 12. and Justin Lipsius in his Stoical Physicology. Le Clerc.

SeE

can

fift :

And

Goo

(ev

Pru

the

Eve

me

hin

Eta

cad gre

tai

Di the

ye

ev

in

W

He would not be throughly acquainted with himfelf. Neither will his Knowledge be Infinite (as we have before proved it to be) if it does not extend to Individuals. Now if God knows all Things, what should hinder his taking care of them? Especially since Individuals, as such, are appointed for some certain End, either Particular or General: And Things in General (which they themselves acknowledge to be preserved by God) cannot subfift but in their Individuals: So that if the Particulars be destroyed by Providence's forfaking them, the Whole must be destroyed too.

### XII. This is further prov'd by the Preservation of Empires.

THE Preservation of Commonwealths hath been acknowledged, both by Philosophers and Historians, to be no mean Argument for the Divine Providence over Humane Affairs. First, in General; (a) because where-ever good Order in Government and Obedience hath been once admitted, it has been always retained; and in particular, certain Forms of Government have continued for many Ages; as that of Kings among the Affyrians, Ægyptians and Franks; and that of Arifocracy among the Venetians. Now tho' Humane Wifdom may go a good way towards this; yet if it be duly confidered, what a Multitude of wicked Men there are, how many external Evils, how liable Things are in their own Nature to change; we can

(a) Because where-ever good Order, &c.] Because without it,
there is no such thing as humane Society; and without Society Mankind cannot be preferved: Whence we may col-

S t

11

r

E

2

1

e

)

can hardly imagine any Government should subfift fo long, without the peculiar Care of the Deity. And this is more visible where it has pleased God (a) to change the Government: For all Things (even those which do not depend upon Human Prudence) succeed beyond their Wish (which they do not ordinarily in the variety of Human Events) to those whom God has appointed Instruments for this Purpose, as it were destined by him; (suppose Cyrus, Alexander, Cafar the Di-Etator, (b) the Cingi amongst the Tartars, (c) Namcaa amongst the Chinese:) Which wonderful Agreeableness of Events, and all conspiring to a certain End, is a manifest Indication of a Provident Direction. For though a Man may now and then throw a particular Cast on a Die by Chance; yet if he should do it a hundred times together, every Body would conclude there was fome Art in it.

## & XIII. And by Miracles.

But the most certain Proof of Divine Providence is from Miracles, and the Predictions we find in Histories: It is true indeed, that a great many of those Relations are fabulous; but there is no Reason to dis-believe those which are attested

(a) To change the Government, the Mogul Kings, and the Prin-&c. Thus Lucretius.

Some fecret hidden Caufe confounds the Exploits of Men.

(b) The Congi among ft the Tartars,&c. He feems to mean Genghiz-Can, who came out of Eastern Tartary, and out of the City ly Tartary, but also the Northern Vega, in Incarum Historia.) Sina, and India. From him fprung

ces of the leffer Tartary. His Life is written in French, and published at Paris in 1710. Le Clerc.

(c) Namcaa among the Chinese, &c.] Here in Justice Manca Capains ought to be nam'd, who was the Founder of the Empire Caracarom, and subdued not on- of Peru. (See Garsilazzi de la

Se

W

Ch

the

th

th

M

w!

fo

th

T

re

CC

33

..

fe

F

attested by credible Witnesses to have been in their Time, Men whose Judgment and Integrity have never been called in question. For since God is : All-knowing and All-powerful, why should we think him not able to signifie his Knowledge or his Resolution to Act, out of the ordinary Course of Nature, which is his Appointment, and subject to his Direction and Government? If any one should object against this, that inferior intelligent Agents may be the Cause of them, it is readily granted; and this tends to make us believe it the more easily of God: Beside, whatever of this Nature is done by such Beings, we conceive God does by them, or wifely permits them to do them; in the fame manner as in well regulated Kingdoms, nothing is done otherwise than the Law directs, but by the Will of the Supreme Governor.

NIV. But more especially amongst the Jews, who ought to be credited upon the account of the long Continuance of their Religion.

Now that some Miracles have really been seen, tho it should seem doubtful from the Credit of all other Histories) the fewish Religion alone may easily convince us: Which tho it has been a long time destitute of Humane Assistance, nay exposed to Contempt and Mockery, yet it remains (a) to this very Day, in almost all Parts of the World:

<sup>(</sup>a) To this very Day, &c.] "proached by their Neigh-Hecatans concerning the Jews, "bours and Strangers, and which lived before the Time of Alexander, has these Words: "by the Fersian Kings and "Tho' they be severely Re." Nobility; yet cannot they be

in

ty

ce hy

nis

he

it-

n-

at of

to

ee-

ly

25

)-11

ne.

n

-

S

e

World: when (a) all other Religions (except the Christian, which is as it were the Perfection of the Fewish) have either disappeared as soon as they were forfaken by the Civil Power and Authority, (as all the Pagan Religions did;) or else they are yet maintained by the same Power as Mahometanism is:) For if any one should ask. whence it is that the Jewish Religion hath taken fo deep Root in the Minds of all the Hebrews, as never to be plucked out; there can be no other possible Cause assigned or imagined than this: That the present Jews received from their Parents, and they from theirs, and so on, till you come to the Age in which Moses and Foshua lived:

the brought off from their this we may add fomething of " Opinion, but will undergo Tacitus, about the Profelytes: " the most cruel Torments " and sharpest Death, rather "than torsake the Religion of "first Principle they are in-their Country." Josephus pre- "structed in, is a Contempt of "their Country." Josephus pre-ferved this place, in his first Book against Appion, and he adds another Example out of the same Hecateus, relating to Alexander's Time, wherein the Jewish Soldiers peremptorily refused to affist at the Repairing the Temple of the God Belus. And the same Josephus has very well shown, in his other Book against Appion, that the firm Persuation of the Jews of old, concerning God's being the Author of their Law, is from hence evident, because they have not dared, like other People, to alter any thing in their Laws; not even then, when in long Banishments, un-der foreign Princes, they have been try'd by all forts of Threatnings and Flatteries. To

« All that are converted to et them do the like; for the " structed in, is a Contempt of " the Gods; to lay afide their Love to their Country; " and to have no Regard for " their Parents or Brethren." That is, when the Law of God comes in Competition with them; which this prophane Author unjustly blames. See further what Porphyry has delivered about the Constancy of the Jews, in his Second and Fourth Books, against Eating of living Creatures; where He mentions Antiochus; and particularly the Constancy of the Essenes amongst the Jews. (a) All other Religions &c.]
Even those so highly commended Laws of Lycurgus, as is observed by Josephus and

Theodoret.

Se

W

C

the

the

th

th

M

w]

fo

as

th

T

re

CC

.

..

..

f

attested by credible Witnesses to have been in their Time, Men whose Judgment and Integrity have never been called in question. For fince God is All-knowing and All-powerful, why should we think him not able to signifie his Knowledge or his Resolution to Act, out of the ordinary Course of Nature, which is his Appointment, and subject to his Direction and Government? If any one should object against this, that inferior intelligent Agents may be the Cause of them, it is readily granted; and this tends to make us believe it the more easily of God: Befide, whatever of this Nature is done by fuch Beings, we conceive God does by them, or wifely permits them to do them; in the fame manner as in well regulated Kingdoms, nothing is done otherwise than the Law directs, but by the Will of the Supreme Governor.

NIV. But more especially amongst the Jews, who ought to be credited upon the account of the long Continuance of their Religion.

Now that some Miracles have really been seen, tho it should seem doubtful from the Credit of all other Histories) the fewish Religion alone may easily convince us: Which tho it has been a long time destitute of Humane Assistance, nay exposed to Contempt and Mockery, yet it remains (a) to this very Day, in almost all Parts of the World;

<sup>(</sup>a) To this very Day, &c.] "proached by their Neigh-Hecatans concerning the Jens, "bours and Strangers, and which lived before the Time of Alexander, has these Words: "by the Fersian Kings and have they be severely Re-"Nobility; yet cannot they

in

ty

ce y

is

ne

t-

1at

of

to

e-

e-

ly

LS

)-11 World: when (a) all other Religions (except the Christian, which is as it were the Perfection of the fewish) have either disappeared as soon as they were forsaken by the Civil Power and Authority, (as all the Pagan Religions did;) or else they are yet maintained by the same Power (as Mahometanism is:) For if any one should ask. whence it is that the Jewish Religion hath taken fo deep Root in the Minds of all the Hebrews. as never to be plucked out; there can be no other possible Cause assigned or imagined than this: That the present Jews received from their Parents, and they from theirs, and fo on, till you come to the Age in which Moses and Tolhua lived:

the brought off from their this we may add fomething of " Opinion, but will undergo " the most cruel Torments " and sharpest Death, rather " than forfake the Religion of "their Country." Josephus pre-ferved this place, in his first Book against Appion, and he adds another Example out of the same Hecateus, relating to Alexander's Time, wherein the Jewish Soldiers peremptorily refused to affist at the Repairing the Temple of the God Belus. And the same Josephus has very well shown, in his other Book against Appion, that the firm Persuation of the Jews of old, concerning God's being the Author of their Law, is from hence evident, because they have not dared, like other People, to alter any thing in their Laws; not even then, when in long Banishments, under foreign Princes, they have is observe been try'd by all forts of Theodores. Threatnings and Flatteries. To

Tacitus, about the Profelytes: « All that are converted to them do the like; for the " first Principle they are in-" structed in, is a Contempt of " the Gods; to lay afide their Love to their Country; " and to have no Regard for " their Parents or Brethren." That is, when the Law of God comes in Competition with them; which this prophane Author unjustly blames. See further what Porphyry has deilvered about the Constancy of the Jews, in his Second and Fourth Books, against Eating of living Creatures; where He mentions Antiochus; and particularly the Constancy of the Effenes amongst the Jews. (a) All other Religions &c.]

Even those so highly commended Laws of Lycurgus, as is observed by Josephus and

ved; they received, I fay, (a) by a certain and uninterrupted Tradition, the Miracles which were wrought, as in other Places, fo more especially at their coming out of Egypt, in their Journey, and at their Entrance into Canaan; of all which, their Ancestors themselves were Witnesses. Nor is it in the least credible, that a People of so obstinate a Disposition, could ever be persuaded any otherwise, to submit to a Law loaded with so many Rites and Ceremonies; or that wife Men, amongst the many Distinctions of Religion which Humane Reason might invent, should choose Circumcifion; which could not be performed (b) without great Pain, and (c) was laughed at by all Strangers, and had nothing to recommend it, but the Authority of God.

## & XV. From the Truth and Antiquity of Moses.

THIS also gives the greatest Credit imagina-ble to the Writings of Moses, in which these Miracles are recorded to Posterity; not only because there was a settled Opinion and constant Tradition amongst the Jews, that this Moses was appointed by the express Command of God himself to be the Leader and Captain of this People; but also because (as is very evident) he did not make his own Glory and Advantage his principal Aim. in

ed Tradition, &c. ] To which we Philo fays, It was done with very give credit, because it was worthy of God to institute a Religion, in which it was taught, that there was one God the Creator of all Things, who is a spiritual Being, and is alone to be worshipped. Le Clerc.

Fruid lays, It was done with the lays, It was a Thing laughed at by every Body:

Where the Jews by the Poets, are called Cropt, Circumcifed, Fore-skinned.

(a) By a certain and uninterrupt- | (b) Without great Pain, &c.]

in that He himself relates those Errors of his own, which He could have concealed; and delivered the Regal and Sacerdotal Dignity to others, (permitting his own Posterity to be reduced only to common Levites.) All which plainly show, that he had no occasion to falsify in his History; as the Style of it further evinces, it being free from that Varnish and Colour, which uses to give Credit to Romances; and very natural and easy, and agreeable to the Matter of which it treats. Moreover, another Argument for the undoubted Antiquity of Moses's Writings, which no other Writings can pretend to, is this; That the Greeks (from whom all other Nations derived their Learning) own, that they (a) had their Letters from others; which Letters of theirs, have

brew or Phoenician. And Choribus in his Verses concerning

the Solimi, who, he fays, dwelt near the Lake, I suppose he

means Asphaltites,

These with their Tongue pronounc'd Phoenician Words. See also the Punick Scene of Planins, where you have the nick Language, twice, by rea-fon of the double writing; and Kings of Judga, fays, 'That what is corrupted. And as the Phani-

(a) Had their Letters, &c.] Moses was the first wise Man. Herodotus in his Terpsichors says, and that Letters were first That the Ionians learned their given by him to the Jews, Letters of the Phanicians, and and from them the Phan-' used them with very little ' nicians received them,' That ' variation; which afterwards is, the ancient Language of the 'appearing, those Letters were fews and Phanicians was the called Phanician (as they fame, or very little different.
ought to be) from the Phanicians bringing them into indiffind Words, like the He-' nicians bringing them into Phienician Connsellors of Cad-

e

And Callimachus. ---- (admus, from whom the Greeks, derive their written Books.

And Plutarch calls them Phænician or Punick Letters, in his Ninth Book, and Third Prob. of his Sympofiacks, where Words that are put in the Pnhe fays, that Alpha in the Fhanician Language, fignifies an fon of the double writing; and Ox, which is very true. En-polemus, in his Book of the whence you may eafily correct

the same Order, Name (a) and Shape, as the Syriack or Hebrew: And further still, the most antient (b) Attick Laws, from whence the Roman were afterwards taken, owe their Original to the Laws of Moses.

& XVI.

Phenician and Hebrew Lan-guage were the fame, fo are the ancient Hebrew Letters the same with those of the Phanicians. See the great Men about this Matter. Joseph Scaliger's Diatriba of the Enfebian Year clo Iocxvii. and the First Book, Chap. X. of Gerrard Vol fins's Grammar (and particularly Sam. Bochart, in his Chamaan.) You may add alfo, if you please, Clement of Alexandria, Strom. Book I. and Eu-Sebins's Gospel-Preparation, Book X. Chap. V.

(a) And Shape, &c. ] He means the Samaritan Letters, which are the same as the Phanician, as Lud. Capel. Sam. Bochart, and others have shown. I also have treated of the fame in French in the Biblioth. Select. Vol. XI.

Le Clerc.

(b) Attick Laws, &c. You have a famous Instance of this, in the Thieves that rob by Night, which we have treated of in the Second Book of War and Peace, Ch. I. Sect. 12. and ano-. ther in that Law which Sopater recites, Let him that is next akin poffefs the Heirefs; which is thus explained by Terence,

There is a Law, by which Widows ough: to be married to the next Kinsmen, and the Same Law obliges these Kinsmen to marry them.

Donatus remarks upon this place thus: That the Widow should be marry'd to the next Kinsman, and he marry her. in the Attick Law; viz. taken from the Law of Moses in the last Chapter of Numbers, which we shall have opportunity of speaking more of afterwards. A great many other Things may be found to this purpole, if any one fearch diligently for them: As the Feast in which they carried Clusters of Grapes, taken from the Feast of Tabernacles: the Law that the High Priest should marry none but a Virgin, and his Countrywoman; that next after Sifters, Kinfmen by the Father's fide should inherit : Wherefore the Attick Laws agree with many of the He-brew, because the Atticks owe many of their Customs to Cecrops king of Egypt; and because God established many Laws amongst the Hebrews, very much like those of the Egyptians, to which they had been accustomed only reforming such Things as were bad in them; as we have often observed in our Notes upon the Fentateuch, and before us John Spencer in his Book about the Ritual Laws of the Jews. Le Clerc.

## & XVI. From Foreign Testimonies.

To these we may add the Testimony of a great Number, who were Strangers to the Fewish Religion; which shows that the most antient Tradition among all Nations, is exactly agreeable to the Relation of Moses. For his Description of the Original of the World, is almost the very same as in the (a) antient Phanician Histories, which

(a) Ancient Phanician Histories, &c.] Eusebins has preserved them for us, in his First Book, Chap. 10. of his Preparation. · The Theology of the Phanicians supposes the Foundation of the Universe to have · been a Dark and Windy Air, or the Breath of a dark Air, and a difmal Chaos, covered e with thick Darkness; that · these were Infinite, and for many Ages to have had no Bounds. But when this Spirit or Breath placed its De-· fire or Love on these first e Principles, and a Mixture was ' produced thereby, this Con ' junction was called Love; This was the Beginning of the Creation of all Things: But the Breath, or Spirit, was not created, and from its Embraces proceeded Mar Mot, which some call Mud, e others the Corruption of a watry from Mixture; Seminary \* hence was the and Production of all Things.' In Moses's History we find the Spirit or Breath, and the Darkness; and the Hebrew Word were made; the Water subfiding made Mud, and the

Love. Plutarch, Symposiac. VIII. Prob. 1. explaining of Plato, fays, That God is the Father of the World, not by the Emission of Seed, but by a certain Generative Power infused into Matter; which he illustrates by this Similitude.

The Female Bird is oft impregnated by the Wind's quick Motion ----

And Mor, Mot, 2121 whence the Greeks derive their MobG. Mothos, fignities in Hebrew Tehom, in Greek תהוב AGuro , an Abys already in Motion: For "AGUGGO, Abyssos, is in Ennius nothing else but Mud, if I understand him right.

Black slimy Mud from the Tartarean Body proceeded. This Mud, separated into Earth and Sea. Apollonias in the IV th of his Argonauticks.

The Earth's produced from Mud.

Upon which place the Scholiast fays: " Zeno fays, That which are translated by Philo Biblius from Sanchuniathon's

"Mud congealing made folid | Dove fat many Days upon were planted in Cittium, whence the Hebrews call all beyond the Seas Chittim. Not much different from which is that of Virgil, Ecloque VI.

Then Earth began to barden,

and include

The Sea within its Bounds, and Things to take

Their proper Forms.

Numenius, cited by Porphyry about the Nymph's Den, atfirms, It was faid by the Pro phet (meaning Moses) That the Spirit of God was moved upon the Waters; the fame Expression which Tertullian uses concerning Baptism. Now because the Hebrew Word Merachepheth fignines properly the Brooding of a Dove upon her Eggs; cherefore it follows in Sanchuniathon, That the Lithat is, the ving Creatures, were in that Constellations, Mud, as in an Egg; and hence That Spirit is called by the Under Name of the Dove: the Similitude of which Dove, Rabbi, Solomon explains the Word Merachein the River Euphrates, a us, as he was himfelf taught.

Earth.' Now this Zeno was a Fish's Egg, and hatched a a Phanician, a Colony of whom were planted in Cittium, whence ciful to the Life of Man.' Macrobius resembles the World to an Egg, in the VIIth Book and 16th Chapter of his Saturnalia. The Beginning of Generation in the Orphick Verses mentioned by Plutarch, Symposiack XI. Ch. 3. and Athenagoras. And hence the Syrian Gods are called by Arnobins, the Offspring of Eggs; by which Gods he means the Stars. For it follows in the Phanician Theology, The Mud was illuminated with Light, whence came the Sun and Moon, and great and little Stars. You fee here, as in Mofes, that Light was before the Sun. The Word that Mofes uses immediately after, I mean that Erets, where evidently that which was dryed from the Water is called 707 Faba. Shab; the same Pherecydes, from the Authority of the Syrians expresses thus, (as we are informed by others, but particelarly by Josephus, in his First Book against Appion;) Chthonia was the Name given to the Earth, after that Jupiter had honoured photh. Nigiain. in the Scholiaft it. This Place we find in Dioof Germanicus: . That there was | genes Laertins and Others; and found an Egg of a huge Big- Anaximander calls the Sea, that nefs, which being rolled which remained of the first Moiabout, was cast upon the finre of Things. That Things Earth, and after a few Days | were confused before their Se-· Venus the Goddess of Syria paration, (concerning which was hatched thereby.' Lu- you have the very Words of cius Ampelius in his Book to Mofes in Chalcidius's Explica-Matrinus; . It is reported that tion of Timaus) Linus informs

chuniathon's Collection; and a good Part of it is (a among the Indians (b) and Egyptians; whence it

were confus'd.

So Anaxagoras, All Things were blended together, till the (Divine) Mind separated them, and adorned and regulated that which was confus'd. And for this Reason, was the Name Mind given by Anaxagoras, as Philiafins affures us in Timon;

For Anaxagoras, that noble

Heroe,

Was term'd a Mind, 'cause that was thought by him

A Mind, which from Confusion Order brought.

All this came from the Phanicians, who held a very ancient Correspondence with the Greeks. The Antients lay that Linus descended from Phanix: So Orpheus had his Opinions from the Phanicians, one of which was this in Athenagoras, That Mud proceeded from Water. After which he mentions a great Egg split into two Parts, Heaven and Earth. From the fame Orpheus, Timotheus the Chronographer cites this Paf-fage: The Chaos was dark as Night, in which Darkness 'all Things under this Sky were involved; the Earth could not be feen by reason

In the Beginning all Things | 177 bohn of Mofes; and the Wind, which is there called κολπία Kolpia, is the fame with 11-13-77 Kalphijah, the Voice of the Mouth of God.

(a) Among the Indians, &c.] Megasthenes, in the Futeenth Book of Strabo, exprelles their Opirion thus: 'That in mathe Greeks; as, that the World had a Beginning, and will have an End; that it is of a Spherical Figure; that God, the Creator and Governor of it, penetrates all Things; that Things had different Beginnings; and that the World was made of Clement has pre-Water. ferved the Words of Megafthenes himself, out of his Third Book of the Indian History, Strom. I. All that was of old faid concerning the Nature of ' Things, we find also faid · by the Philosophers who lived out of Greece, the Brach-" mans among the Indians, and they that are called fews in · Syria.

(b) And Egyptians, &c. ] Concerning whom, see Laertins in his Proemium; 'The Foundaof the Darkness, till Light tion was a contused Chaos, breaking from the Sky illuminated every Creature.' See
ments were feparated, and
the Place in Scaliger in the BeLiving Creatures made.' And ginning of the First Book of a little after, 'That as the the Greek Chronicle of Enfe- World had a Beginning, so it bius. In that which follows will have an End.' Diodorns of Sanchuniathon, it is called Siculus explains their Opinion Rauv, which is certainly the thus: In the Beginning of

the Creation of all Things, 1° the Heavens and the Earth · had the same Form and Appearance, their Natures being mixed together; but afterwards the Parts Separating from one another, the World received that Form in which we now behold it, and the Air a continual Motion. The Fiery Part ascended highest, because the Lightness of its Nature caused it to tend upwards; for which Reason, the Sun and Multitude of Stars go in a continued Round; the Muddy and Groffer Part, together with funk down, the Fluid, by reason of its Heaviness. And this rolling and turning it felf continually round, from its Moisture produced the Sea, and from the more Solid Parts proceeded the Earth, as yet very fort and miry; but when the Sun began to shine upon it, it grew firm and hard; and the Warmth causing the Superficies of it to ferment, the Moisture, in many places swelling, put forth cer-tain putrid Substances co-vered with Skins, such as we now fee in Fenny Moo-' rish Grounds, when the Earth being cool, the Air happens to grow warm, not by a gradual Change, but on a fudden: Afterwards the forementioned · Substances, in the moist Places, having received Life the Heat in that manner, were nourished in Night by what fell from the Cloud furrounding them, and in the Day they were strengthned by

the Heat. Lastly, When thefe Fæins's were come to their full growth, and the Membranes by which they " were inclosed broke by the · Heat, all forts of Creatures immediately appeared; those that were of a hotter Nature, became Birds, and mounted up high; those that were of a Croffer and Nature, Earthy became Creeping Things, and fuch like Creatures which are confined to the Earth; those which were of a Watry Nature, immediately betook themselves to a Place of the like Quality, and were called Fish. Now the Earth being very much dryed and hardned, by the Heat of the Sun, and by the Wind, was no longer able to bring forth Living Creatures, but they were afterwards begotten by mixing with each other. Euripides feems not to contradict this Account, who was the Scholar of Anaxagoras the Philofopher: For he fays thus in his Menalippe; Heaven and Earth at first were

of one Form,

But when their different Parts were separated,

Thence Sprung Beasts, Fowls, and all the Shoals of Fish, Nav, even Men themselves.

This therefore is the Account we have received of the Original of Things. And if it should feem strange to any one, that the Earth should in the Beginning have a Power to bring forth Living Creatures, it may be further confirmed by what we see comes to pass even

# is, that, (a) in Linus, (b) Hefiod, and many other

gypt, upon the River Nile's very much overflowing its Banks, and thereby moist-ining the Ground, imme-diately by the Heat of the Sun is caused a Putrefaction, out of which arises an incredible Number of Mice. Now if after the Earth has been thus hardned, and the Air does not preserve its original Temperature, yet fome Animals are produced, they fay; From hence it is manifest, that in the Beginning all forts of Living Creatures were produced out of the Earth in this manner. If we add to this manner.' this, that God is the Creator, who is called by Anaxagoras a Mind, you will find many Things agreeing with · Moses, and the Tradition of the Phanicians; the Heavens and Earth being mixed together, the Motion of the Air, the Mud or Abyss, the Light, the Stars, the Separation of Heaven and Earth, and Sea, the Birds, Creeping Things, Fishes and other Animals; and last of all, Macrobins in his Mankind. Seventh of his Saturnalia, Chap. Egyptians; If we | from the " Nature first formed all forts rightly apprehend them. · of Animals perfect; and then ordained, by a perpetual Law, that their Succession should be continued by Procreation. gonia: Now that they might be

onow. For at Thebais in E- of made perfect in the Begingypt, upon the River Nile's ining, we have the Evidence of very many Creatures produced perfect, from the Earth and the Water; as in Egypt ' Mice, and in other Places ' Frogs, Serpents, and the like.' And it is with just Reason that Ariffotle prefers Anaxagoras before any of the antient Greek Philosophers, Metaphys. Book I. ch. 3. as a sober Man, when the rest were drunken; because they referred every thing to Matter, whereas this Man added also a Cause, which acts with Defign; which Caufe Ari-Stotle calls Nature, and Anaxagoras Mind, which is better; and Moses, God; and so does Plato. See Laertins, where he treats concerning the first Principles of Things according to the Opinion of Plato; and Appleius concerning the Opinions of Plato. Thales, who was before Anaxagoras, taught the same; as Velliens in Cicero tells us, in his first Book of the Nature of the Gods: ' For Thales Milefins, who was the first that enquired into fuch Things as thefe, fays, that Water was the Beginning of all Things; and that God was that Mind 16. transcribed these Words which formed all Things out of Water. Where, by VVaallow, what our Adversaries ter, he means the Chaos, which affirm, that the Things which Xenophon and others call Earth; onow are, had a Beginning; all of them well enough, if we

(a) In Lanns, &c In the Verse

quoted above.

(b) Hefiod, &c. In his Theo-

The Rife of all Things was a Chaos Rude,

Whence Sprang the Spacious Earth, a Seat for Gods; Who dwell on high Olympus

Snowy Top,

Nor are excluded from the Dark Abyls.

Beneath the Earth; from hence the God of Love.

Most amiable of all, who frees

the Breafts

Of Men and Gods from anx :ous Cares and Thoughts;

And comforts all of them with Inft Delight;

From hence rofe Erebus, and gloomy Night. These produc'd Ather, and the

gladsome Day, As Pledges of their Love.

It we compare this, with those of the Phanicians now quoted, it will feem to be taken from them. For Hefood lived hard by the Theban Baotia, which was will by Cadmus the Phanician. Forco, Erchns, is the fame as Mofes's 279 Ereb, which Night and Day follow in the Hymins that are ascribed to Crefeus.

The Original of all Things was a vaft Chaos.

In the Argonauticks, which go ur der the same Name:

In Verse he sang the Origin of Things

Nature's great Change; how Heaven's high Roof was fram'd,

The Earth establish'd, and the Sea was bounded.

How Love, the Cause of all Things, by his Power

Creating every Thing, gave each his Place.

So also Epicharmus, the most antient Comic Poet, relating an old Tradition.

'Tis faid that Chaos was before the Gor's themselves.

And Aristophanes, in his Play called the Birds, in a Passage preserved by Lincian in his I hi-Apatris, and by Suidas.

First of all was Chaos and Night, dark Erebus and gloomy Tartarus;

There was neither Earth, nor

Air, nor Heaven, till dusky Night.

By the Wind's Power, on the of Erebus, wide Bosom trought furth an Erg,

Of which was hatched the God of Love (when Time began;) who with his Golden Wings, Fixed to his Shoulders, flew like a mighty Whirlwind; and mixing with black Chaos;

In Tartarus dark Shades, preduced Mankind, and brought

them into Light.

For, before Love joined all Things, the very Gods themselves had no Existence;

But upon this Conjunction, all Things being mixed and b.ended, Æther arofe;

And Sea and Earth, and the bleffed Abodes of the Im-

mortal Cods.

These appear, upon a very slight view, to be taken from the Tradition of the Phanicians, who held an antient Correspondence with the Inhabitants of Attica, the most antient of the Ionians. We have already spoken of Erebus. Tartarus is "A SUGO @ Tehom. Abyffos, and DD TO Merachepheth, fignifies Love, as was shown before: To which belongs that of Parmenides,

Love was the first of all the

Gods.

Greek Writers, mention is made of a Chaos, (fignified by some under the Name of an Egg,) and of the framing of Animals, and also of Man's Formation after the Divine Image, and the Dominion given him over all living Creatures; which are to be seen in many Writers, particularly (a) in Ovid, who transcribed them from the Greek.

(a) In Ovid, &c.] The Place is no further than the First Book of his Metamorphosis, and it is very well worth reading; the Principal Things in it being so very like those of Moses, and almost the same Words, that they afford much Light to what has been already said, and are likewise much illustrated by it:

Before the Sea and Earth, and Heaven's high Roof

Were framed, Nature had but one Form, one Face;

The World was then a Chaos, one huge Majs,

Gross, undigested; where the Seeds of Things

Lay in Confusion, and Disorder burl'd,

Without a San to cherish with his Warmth

The rising World; or paler horned Moon.

No Earth, suspended in the

Liquid Air, Born up by his own Weight; no Ocean vast

Through unknown Tracts of Land to cut his Way;

But Sea and Earth and Air were mix'd in One;

The Earth unsettl'd, Sea innavigable,

Te Air devoid of Light; no

For each refifted each, being all confin'd;

Hot jarr'd with Cold, and Mosft with Dry contended;

Hard, Soft, Light, Heavy strove with mighty Force,

\*Till God and Nature did the . Strife compose,

By severing Heav'n from Earth, and Sea from Land,

And from gross Air the liquid Sky dividing;

All which, from lumpish Matter separated,

Had each its proper Place, by Law decreed:

The Light and fiery Paris npwards afcend,

wards ascend,

And fill the Region of the

Arched Heavens;

The Air, as next to them in weight, and then

The Earth (drawing the Elements) possessed

The lower Regions, press'd by its own Weight;

And last, the folid Orb by the Ocean gire.

Thus the well order'd Mass divided was

Into chief Parts, by the Divine Command;

And first, the Eirth not stretched into a Plain,

But like an Artifiliat Globe condenfed;

Upon whose Surface winding Rivers glide,

And stormy Seas, whose Waves each Shore rebound.

Here Fountains send forth Streams, there one broad Lake Bills a large Plain: Thus mix'd

with Pools and Springs,

The gentle Streams, which roll along the Ground,

Are some by the thirsty hollow Earth absorb'd,

Some in huge Channels to the Ocean bend,

And leave their Banks, to beat the Sandy Shoar.

By the same Power were Plains and Vales produc'd,

And Shady Woods and rocky Mountains rais'd.

The Heaven begirt with Zones; two on the Right,

Two on the Left, the torrid One between.

The Same Distinction does the Earth maintain,

By Care Divine into five Climates mark'd;

Of which the middle, through its Heat immense

Has no Inhabitants; two with deep Snow

Are cover'd; what remain are temperate.

Next, between Heav'n and Earth, the Air was fix'd,

Lighter than Earth, but heavier than Fire.

In this low Region Storms and Clouds were hung,

And hence loud Thunder timerous Mortal frights,

And forked Lightning, mix'd with Blafts of Wind.

Best the mile Framer of the World did not

Permit them every where; becaufe their Force

Is scarce to be resisted (when each Wind

Prevaileth in its Turn ; ) but Nature Shakes,

Their Discord is so great. And first the East

Possesses the Morn, Arabia's de-Sart Land;

And Persia's bounded by the

rising Sun. Next Zephyr's gentle Breeze, where Phœbus dips

Himself into the Sea; then the cold North,

At whose sharp Blasts the hardy Scythians Shake.

And last the South, big with much Rain and Clouds.

Above this stormy Region of the Air,

Was the pure Æther plac'd, refin'd and clear.

When each had thus his proper Bounds decreed,

The Stars, which in their grof. fer Mass lay hid.

Appear'd, and Heaven's whole Orb illuminated.

Now living Creatures did each Place posses:

The Gods and Stars celestial Regions fill,

The Waters with large Shoals of Fishes throng'd,

The Earth with Beafts, the Air, with Birds replete.

Nothing feem'd wanting, but a Kind endu'd

With Soul and Reason to rule o'er the rest;

Which was supply'd by Man, the Seed Divine

Of Him who did the Frame of all Things make;

Or elfe when Earth from Sky was separated,

Some of the Heavenly Seed remain'd, which fown

By Japhet, and with watry Substance mix'd,

Was form'd into the Image of the Gods.

And

Greek. That all Things were made by the Word of God, is afferted by (b) Epicharmus, and b) the Platonifts; and before them, by the most antient

And when all Creatures to the Earth were prone,

Man had an upright Form to view the Heavens,

And was commanded to behold the Stars.

Here you fee Man has the Dominion over all inferior Creatures given him; and also that he was made after the Image of God, or Divine Beings. To the same purpose are the Words of Eurysus the Pythagorean in his Book of Fortune; His (that is, Man's) Tabernacle, or Body, is like that of other Creatures, because it is compos'd of the same · Materials; but wrought by best Workman, who c the framed it according Pattern of himfelf. to the Where the Word own & is put for Body, as in Wifdom, Chap IX. Ver. 15. and 2 Cor. V. I, and 4. To which may be added, that of Horace, who calls the

---- A Particle of Breath Divine.

And Virgil,

An Etherial Senfe.

And that of Juvenal, Satyr XV -----Who alone

Have Ingenuity to be esteem'd, As capable of Things Divine, and fit

For Arts; which Sense we Men from Heav'n derive, And which no other Creature is allow'd;

For He that fram'd as both, did only give

To them the Breath of Life, but us a Soul.

And those Remarkable Things, hereto relating, in Plato's Phadon, and Akibiades. Cicero, in the Second Book of the Nature of the Gods, fays thus: For when He (that is, God) left all other Creatures to feed on the Ground; he made Man upright, to excite him to view the Heavens, to which he is related, as being his former Habitation.' And Saluft, in the Beginning of the Cataline War. All Men, that defire to exceed other Animals, earnestly to endeavour not to pass away their Days in Silence, like the Beafts which Nature has made prone, and Slaves to their Bellies. Pliny, Book II Chap. 26. 'The never enough to be admired Hipparchus; than whom none more approved the Relation betwixt Man and the Stars. and our Souls being a Part of the Heavens.'

(a) Epicharmus, &c. ] "Man's Reason is derived from that of God.

(b) The Platonifts, &c. ] Amelius the Platonick. And this is that Reason, or Word, by which all Things that ever were, were made; according to the Opinion of Heracltus: This very Word, or Reason, which the Barbarian means, that fet all Things in Order in the Beginning, and which

Se

tai

lec

bu V

it

tient Writer, (I don't mean of those Hymns which go under his Name,) but of those Verses which were (a) of Old called Orpheus's, not because Orpheus composed them, but because they contained

which was with God before who has a Regard to Humane that Order, and by which every Thing was made, and in which was every Creature; the Fountain of Life and Being.' The Barbarian he here speaks of, is St. John the Evangelist, a little later than whole Time Amelius lived. Ensebins has preserv'd his Words in the Eleventh Book and 19th Chapter of his Preparation; and Cyril in his Eighth Book against Julian, St. Auftin mentions the fame Place of Amelins in his Tenth Book and 29th Chapter of the City of God, and the Eighth Book of his Confeffions. And Tertullian agairst the Gentiles, 'It is evident,' fays he, ' that with your Wife Men the Aoy Logos, Word or Reason, was the Maker of the Universe; for Zeno would \* have this Word to be the " Creator, by whom all Things were disposed in their Formation. This Place of Zeno was in his Book meet ouries, concerning Being, where he calls the To wolow the Efficient Caufe, Aoy Go the Word or Reafon; and in this he was follow'd by Cleanthes, . Chrysippus, Archedemus, and Possidonius, as we are told by Laertius in his Life of Zeno. Sineca, in his LXVth Epistle, calls it the Reason which maketh. And Chalcidius to Timens fays, 'That the Reason of God, is that God.

Affairs, and who is the Caule of Mens living well and happily, ' if they do not neglect the Gift of God bestowed on them by ' the most high God.' And in another Place, Ipeaking of Mofes, he has these Words: 'Openly declaring, the Heaven and Earth were made by the Divine Wifdom; and at length, that the ' Divine Wildom was the Foundation of the Universe.

(a) Of Old called Orphens's &c The Verfes are thefe :

I Swear by that first Word the Father Spake,

When the Foundation of the Earth was laid.

They are extant in the Admonition to the Greeks among the Works of Julian: As also thefe;

I speak to those I ought, Be. gone, Prophane, Away: But do thou hearken,

O Mufæus,

Begotten by the Moon; I speak the Truth;

Let not vain Thoughts, the Comfort of thy. Life

Destroy; the Divine Reason. Strictly view,

And fix it in thy Mind to imitate;

Behold the great Creator of the World,

Who's only Perfect; and did all Things make,

And is in all; though we with Mortal Eyes .

Can-

tained his Doctrines. (a) And Empedocles acknowledged, that the Sun was not the Original Light, but the Receptacle of Light, (the Storehouse and Vehicle of Fire, as the antient Christians express it.) (b) Aratus, and (c) Catulus thought the Divine Residence was above the Starry Orb; in which, Homer fays, there is a continual Light. (d) Thales taught from the antient Schools, That God was the oldest of Beings, because not Begotten; that the World was most beautiful, because the Workmanship of God; that Darkness was before Light, which latter we find (e) in Orpheus's Verses, (f) and Hefiod ;

looks on us.

These we find in the Admonition to the Greeks; as also in a Book concerning the Monarchy of the World, in the Works of Justin Martyr; in Clemens Alexandrinus, Strom. 5. and in the XIIIth Book of Ensebins's Gospel

Preparation from Ariftobulus. (a) And Empedocles acknow-ledged, &c.] Of whom Laertins fays, 'That he affirmed the Sun to be a great Heap of Fire. And he that wrote the Opinions of the Philosophers, has these Words; Empedocles said that the Ather was first feparated, then the Fire, and after That the Earth, the Superficies of which being streightned by the violent Motion, the Water burst out; whence the Air was exhaled: That the Heavens were composed of Ether, and ' the Sun of Fire.' And Chap. 20. Empedocles affirms, ' There are two Suns, one the Original, and " the other the Apparent." And Philolans, as we there also read, fays, That the Sun is of the ' same Nature as Glass, receiving

Cannot discern him; but he | ' its Splendor from the Fire that is in the World, and transmit-' ting its Light to us.' Anaxagoras, Democritus, Metrodorus, affirmed the Sun to be a certain Mass of Fire; as is said in the fame Place. And Democritus shows, that these were the most antient Opinions, as Laerlins relates.

(b) Aratus, &c.] Aratus; As far as the dire River Eri-· danus

Extends under the Footsteps of the Gods.

(c) Catullus, &c.] Catullus the . Interpreter of Callimachus introduces Perenices Hair, speaking after this manner,

Tho' in the Night the Gods upon . me tread.

(d) Thales taught, &c. Aslays Diogenes Lacrius; and Herodotus and Leander affert him to have been originally a I hanician.

(e) In Orphens's Verses, &c.] In his Hymn to Night:

I fing the Night, Parent of Men and Gods.

(f) And Hefiod, &c.] Whole Verses upon this are cited above,

Sed into

lear!

end Ve

Hefiod; whence it was, that (a) the Nations who . were most tenacious of antient Customs, reckoned the Time by Nights. (b) Anaxagoras affirmed, that all Things were regulated by the Supreme Mind; (c) Aratus, that the Stars were made by God;

(a) The Nations who were most tenacions, &c.] The Numidians in Libya reckon their Time not by Days, but by Nights, fays Nicolaus Damafcenus. And Tacitus affirms of the Germans, That they do not, like us, compute the Number of the Days, but of the Nights; so they appoint and decree; Night seems to usher in the Day. See the Speculum Saxonicum, Book I. Art. 3. 67. and in other Places. And also the learned Lindebrogius, upon the Word Night, in his Vocabulary of the German Laws. The Neighbouring People of Bohemia and Poland preserve this Custom to this very Day, and the Gauls used it of old. far, in his Sixth Book of the Gallick War fays, That all their Diftances of Time were counted, not by the Number of Days, but of Nights. And Pliny concerning the Draids, in the Sixteenth Book of his Natural Hi flory, fays, The Moon with them began their Months and Years. It is a known Custom amongst the Hebrews. Gellius in his Third Book, Chap. 11. adds the Athenians, who in this Matter were the Scholars of the Phani cians.

(b) Anaxagoras affirmed, &c.] His Words are quoted above, which are found in Laertius, the Writer of the Opinions of the Philosophers, and others:

As are also the Verses of Timon concerning his Opinion.

(c) Aratus, &c. In the Beginning of his Phanomena;

Begin with Jupiter, whose Ef-

Sence is

Ineffable by mortal Man, whose Presence

Does all Things fill; Affemblies, Courts, and Markets. The deep Abyss and Ports are

fill'd with Him.

We all enjoy him, all his Offspring ares

Whose Nature is benign to Man; who firs

Them up to work, the good of Life consulting.

'Tis He appoints the Time to Flow and Sow,

And Reap the fruitful Harveft --

'Twas He that in the Heavens fix'd the Stars,

Allotting each his Place, to know the Year,

And to declare the Fate us Men attends;

That all Things are by certain Laws decreed.

Him therefore let us first and last appeare.

O Father, the great Help we Mortals have.

That by Jupiter we are here to understand God, the true Maker of the World, and all Things in it, St. Paul teaches us in the Seventeenth Chapter of the Ads, Vers. 28. And we

(a) Virgil, from the Greeks, that Life was infused into Things by the Spirit of God; (b) Hefiod, (c) Ho-

learn from Lactantius, that Ovid ended his Phanomena with these Verfes:

Such both in Number and in Form, did God

Upon the Heavens place, and give in Charge

To 'nlighten the thick Darkness of the Night.

And Calcidius to Timeus: To which Thing the Hebrews agree,

who affirm, that God was the · Adorner of the World, and ap-

pointed the Sun to rule the Day,

and the Moon to govern the Night; and so disposed the rest of

the Stars, as to limit the Times and Seafons of the Year, and be

Signs of the Productions of

" Things.

(a) Virgil from the Greeks, &c.] In the Sixth Book of his Aneads, which Servius fays was composed from many of the Antient Greek Writings.

At first the Heaven and Earth

and watry Seas,

The Moon's bright Globe, and all the glittering Stars,

Were by the Divine Spirit each Sustain'd:

For the whole World is acted by

Which throughly penetrates it; whence Mankind,

And Beafts and Birds have

their Original; And Monsters in the Deep produc'd: The Seed

Of each is a Divine and Heavenly Flame.

Which may be explained by those in his Georgicks IV.

By such Examples taught, and by such Marks.

Some have affirm'd that Bees them felvespartake

Of the Celestial Mind, and Breath Atherial.

For God pervades the Sea, and Earth, and Heavens.

Whence Cattle, Herds, Men, and all Kinds of Beafts

Derive the slender Breath of fleeting Life.

(a) Hefied, &c.] In his Works and Days:

Then ordered Mulciber, without Delay,

To mix the Earth and Water, and infuse

A Humane Voice.

(c) Homer, &c.] Ilias VIII. You all to Earth and Water

must return.

For all Things return from whence they came. Euripides in his Mypsipyle (as Stobaus tells us in the Title) uses this Argument, for bearing patiently the Events of Things, which is by Tully in his transcribed Third Book of Tusculan Queftions:

----- All which in vain us Mortals vex.

Earth must return to Earth, for Fate ordains

That Life, like Corn, must be cut off in all.

To the same purpose Euripides in his Supplicants

Permit the Dead to be entomb'd in Earth,

From whence we all into this Body came;

And when we die, the Spirit goes to Air,

mer, and (a) Callimachus that Man was formed of Clay; lastly, (b) Maximus Tyrius afferts, that it was a constant Tradition received by all Nations, that there was One Supreme God, the Cause of all Things And we learn (c) from Fosephus, (d) Philo, (e) Tibullus, (f) Clemens Alexandrinus.

To Earth the Body; for me can posses Life only for a time; the Earth

demands

It back again. All which, you fee, exactly agree with Moses, Gen. III. 19. and Solomon, Eccl. XII. 7.

(a) Callimachus, &c.] Who in his Scazon calls Man, Prometheus's Clay. Of this Clay we find mention made in Juvenal and Martial. To which we may add this place of Censorinus; Democritus the Abderite was of Opinion, that Men were first formed of Clay and Water; and Epicurus was much of the same

Mind. (b) Maximus Tyrius, &c. In his First Differtation; In the great Discord, Confusion, and · Debates that are amongst Men; the whole World agree in this one constant Law and Opinion, that God is the fole King and · Father of all; but that there e are many other Gods; the Off-· fpring of Him, who affifts in his Government. This is affirmed by the Greek and the Barbarian; by him who dwells in the Continent, and by him who lives on the Sea-shore; by the Wife and by the Foolish. To which may be added those Places cited in the Second Book of War and Peace, Ch. XX. 9-45. And that of Antifthenes,

related by Tully in his First Book of the Mature of the Gods, That there are many Vulgar Gods, but there is but one Natural God. And Lastantius, Book I. Ch. 5. adds, from the same Antistbenes ;

The Maker of the whole World,

So likewife Sophocles;

There is really but One God, The Maker of Heaven and Earth.

And Sea, and Winds. To which may be added that Place of Varro, cited by St. Anstin, in the Fourth Book, and Chap. 31. of his City of God.

(c) From Josephus, &c.] Against Appion, about the End of the Second Book, where he fays, There is no City, Greek or Barbarian, in which the Custom of Resting on the Seventh Day is not preferved, as it is amongst the Jews.

(d) Philo, &c. | Concerning the Seventh Day, It is a Festival celebrated, not only in one City or Country, but throughout the whole

World.

(e) Tibulius, &c. The Seventh Day is facred to the Jews.

(f) Clemens Alexandrinus, &c. Who in his Strom. V. quotes, out of Hefiod, that the Seventh, Day was forred. And the like out of Homer and Callimachus: To which may be subjoined, what Enfebius has taken out of Arificha. Ws

Sea andi the Day Gre Day who tau Rin the Me Bo

T

tic

andrinus, and (a) Lucian (for I need not mention the Hebrews) that the Memory of the Seven Days Work was preserved not only among the Greeks and Italians, by honouring the Seventh Day; but also (b) amongst the Celta and Indians. who all measured the Time by Weeks; as we are taught by (c) Philostratus, (d) Dion Cassius, and Fufin Martyr: And (e) the most antient Names of the Days. The Egyptians tell us, that at first Men led their Lives f in great Simplicity, g) their Bodies being naked; whence arose the Poet's Fiction of the Golden Age, famous among the In-

Ar ftebulus, Book XIII. Ch. 12 Theophilus Antiochenns, Book XI. to Antolychus; Concerning the Scuenth Day, which is distin-guished by all Men. And Sue-tonius, in his Tiberius XXXII; Diogenes the Grammarian uses to dispute at Rhodes of the Sabbath Day.

(a) Lucian, &c. Who tells us in his Paralogist, that Boys were wont to play on the Seventh

(b) Among ft the Celta, &c.] As is evident by the Names of the Days among the different Nations of the Celta, viz. Ger-mans, Gauls, and Britons. Helmoldus tells us the fame of the Sclavonians, Book I. Ch. 48.

(c) Philostraens, &c. ] Book III. Chap 13. speaking of the In-

dians.

(d) Dion Cassins, &c. ] Book XXXIII. The Day called Saturn's. Where he adds, that the Cuftom of computing the Time by Weeks was derived from

the Egyptians to all Mankind. And that this was not a new, but a very antient Custom, Herodotus teaches us in his Second Book: To which may be added Isidore concerning the Ramans, Book V. Chap. 30. and

(e) The most antient Names, &c. ] See the Oracle, and Orpheus's Verses in Scaliger's Prolegomena, to his Emendation of Times. (I suspect, that the Foundation of Weeks was rather from the Seven Planets, than from the Creation of the World in Seven Days. Clerc.)

(f) In great Simplicity, &c.] See what we have faid of this Matter, Book II. Chap. I. Sec. XI. concerning the Right of War, and the Notes belonging to it.

(g) Their Bodies being naked, &c.] Whose Opinion Diodorus Siculas thus relates, " The first · Men lived very hardy, before the · Conveniencies of Lifewere founddians, (a) as Strabo remarks. (b) Maimonides takes notice, that (c) the History of Adam, of Eve, of the Tree, and of the Serpent, was extant amongst the idolatrous Indians in his Time: And there

are

Sec

tha

He

M

N

th th

(0

h

out; being accustomed to go naked and wanting Dwellings and · Fires; and being wholly ignorant of the Food of civiliz'd Nations.' And Plate in his Politicks: God their Governor fed them, being their Keeper; as Man, who is a divine Creature, feeds the interior Creatures.' And a little after: . They fed naked and without Garments, in the open Air.' And Dice archus the Peripatetick, cited both by Porphyry, in his Fourth Book against Eating Living Creatures; and to the same Sense by Var-70 concerning Country Affairs: · The Antients, who were neareft to the Gods, were of an exe cellent Disposition, and led so good Lives, that they were cal-· led a Golden Race.' (a) As Strabo remarks, &c.]

Book XV. where he brings in Calanus the Indian speaking thus: · Of old we met every where with Barley, Wheat and Meal, as we do now a-days with Dust. The Fountains flowed, fome with Water, fome with Milk; and

· likewife fome with Honey, fome with Wine, and fome with Oil: But Men, through
Fulness and Plenty, fell into
Wickedness; which Condition

· Jupiter abhorring, altered the State of Things; and ordered them a Life of Labour.'

(b) Maimonides, &c.] In his Guide to the Donbting, Part III. Chap. 29.

(c) The History of Adam, &c. 7 thole Places which Philo Biblius has translated out of Sanchuniathon: Word wewroyous. First. born, is the fame with the Hebrew Adam; and the Greek Word aiws, Age, is the fame with the Hebrew Word The Chavab, Eve. The first Men found out the Fruit of Trees. And in the most antient Greek Mysteries, they cried out Eva, Eva, and at the same time shewed a Serpent. Which is mentioned by Hesychius, Clemens in his Exhortations, and Plutarch in the Life of Alexander. Chalcidins to Timaus, has these Words: That, as Moses Says, God forbad the first Men to eat the Fruit of those Trees, by which the Knowledge of Good and Evil should steal into their in another Minds.' And Place: ' To this the Hebrews agree, when they lay, that God gave to Man a Soul by a divine Breath, which they call Reason, or a Rational Soul; but to dumb Creatures, and wild Beafts of the Forest, one void of Reason: The living Creatures and Beafts being, by the Command of God, scattered over the Face of the Earth; amongst which was that Serpent, who by his evil Perfuafions deceived the first of Mankind."

are many (a) Witnesses in our Age, who testify, that the same is still to be found amongst the Heathen dwelling in Peru, and the Phillippine Islands, People belonging to the same India; the Name of Adam amongst the Brachmans; and that it was reckon'd (b) Six Thousand Years since the Creation of the World, by those of Siam. (c) Berofus in his History of Chaldea, Manethos in his of Egypt, Hirom in his of Phanicia, Heftiaus, Hecataus, Hillanicus in theirs of Greece; and Hefiod among the Poets; all affert, that the Lives of those who descended from the first Men, were almost a thousand Years in length; which is the less incredible, because the Historians of many Nations, (particularly d Paufanias and (e Philoftratus amongst the Greeks, and (f) Pliny amongst the Ro-

See amongst others Ferdinand

Mendesius de Pinto.

(b) Six Thousand Tears, &c. 7 What Simplicins relates out of Perphyry, Comment XVI. upon Book II. concerning Heaven, agrees exactly with this Num ber; that the Observations collected at Babylon, which Califihenes fent to Arifiotle, were to that Time clo Ic cecciil. which is not far from the Time of the

Deluge. (c) Berofus in his History, &c.] Josephus in the First Book, Chap. 4. of his Antient Histo ry, quotes the Testimony of all those Writers, whose Books were extant in his Time; and besides these, Acusilaus, Ephonus, and Nicolaus Damascanus. Servins in his Notes upon the Eighth Book of Virgil's Aneids, remarks that the People of

(a) Witneffes in our Age, &c. ] | Arcadia lived to three hundred

Years. (d) Pausanias, &c.] In his Laconicks, he mentions the Bones of Men, of a more than ordinary Bigness, which were shewn in the Temple of Afculapius at the City of Afepus: And in the First of his Eliacks, of a Bone taken out of the Sea, which aforetime was kept at Pifo, and thought to have been one of Pelops's.

(e) Philostratus, &c.] In the Beginning of his Hereicks, he fays, that many Bodies of Gyants were discovered in Pallene, by Showers of Rain and Earth-

quakes.

(f) Pliny, &c.] Book VII. Chap. 16. Upon the burfting of a Mountain in Crete by an · Earthquake, there was found a Body standing upright, which was reported by some to have

Sec

in (

Gr

Me as ter

> M ar

mans) relate, that (a) Mens Bodies, upon opening their Sepulchers, were found to be much larger

been the Body of Orion, by reason of the Bulk and Figure others the Body of Ection of their Bodies, so different Orefles's Body, when it was from other Men, are wondercommanded by the Oracle to be ful to fee, or hear of: Their digged up, is reported to have been feven Cubits. And almost a Thousand Years ago, the Poet Homer continually complained, that Mens Bodies were leis than of Old.' And Solithan their Parents? And the Chapter of Wonders, mentions · Story of Orefice's Funeral, tefti-· fies the Bigness of the Antients whole Bones, when they were digged up, in the Fifty Eighth · Olympiad at Tegea, by the Advice of the Oracle, are related to have been feven Cubits in length. And other Writings, That in the War of Crete, when the Rivers had been fo high as to overflow and break · Flood was abated; upon the · cleaving of the Earth, there was · found a Humane Body of three L. Flaccus the Legate, and Mee tellus himfelt, being very defirous of leeing, were much furprized, to have the Satisfaction Austin's Fitteenth Book, Chap. 11.

Bones are now shown, far ex-' ceeding the Belief of the Vulgar.' Gabinins, in his History of Maritania, faid, that less than of Old.' And Soli-by Sertorins, which joined to-nus, Chap. I. Were not all who gether were fixty Cubits long. were born in that Age, less Phlegon Trallianus, in his Ninth the digging up of the Head of Ida, which was three times as big as that of an ordinary-Woman. And he adds also, that there were many Bodies found in Da'matia, whose Arms exceeded Sixteen Cubits. And the same Man relates out of which give a credible Relation Theopompus, that there was found of antient Matters, affirm this, in the Cimmerian Bofphorus, a Company of Humane Bones twenty four Cubits in length. And there is extant a Book of down their Banks; after the the fame Phlegon, concerning Long Life, which is worth reading. (That in many Places of old time, as at the present, and thirty Foot long; which there were Men of a very large Stature, or fuch as exceeded others, some few Feet, is not very hard to believe; but that they should all of them have of feeing, what they did not been bigger, I can no more believe when they heard.' See believe, than that the Trees were talier, or the Channels of the City of God, concerning of the Rivers deeper. There the Cheek Tooth of a Man, is the same Proportion between which he himself saw.

(a) Mens Bodies, &c.] fosephus, Book V. Chap. 2. of his
Antient History: There remains to this Day some of the
Beaco of the Civity who have Race of the Giants, who by lundergone any Change. See

Theodore

in old time. And (a) Catullus, after many of the Greeks, relates, that divine Visions were made to Men, before their great and manifold Crimes did as it were, hinder God and (b) those Spirits that attend him, from holding any Correspondence with Men. We almost every where (c) in the Greek and (d) Latin Historians meet with the Savage Life of the Giants, mentioned by Moses. And it is very remarkable concerning the Deluge, that the Memory of almost all Nations ends in the History

Theodore Rickins's Oration a bout Giants. Le Clerc)

(a) Catullus, &c.] In his Epithalamium on Peleus and The-

But when the Earth was stain'd with Withedness

And Lust, and Justice fled from every Breast;

Then Brethren vilely shed each others Blood,

And Parents ceas'd to mourn

their Childrens Death.
The Father wish'd the Functal

of his Son; And the Son to enjoy the Father's Relique:

The impions Mother yielding to

the Child, Fear'd not to stain the Temple of the Gods:

Thus Right and Wrong by furious Passion mix'd,

Drove from us the divine pro-

(b) These Spirits that attend him, &c.] Of this, see those excellent Things said by Plutarch in his Isis; Maximus Ty rius in his First and Sixteenth Differtation, and Julian's Hymn to the Sun. The Name of An-

gels is used, when they treat of this Matte, not only by the Greek Interpreter of the Old Testament, but also by Labens, Aristides, Porphyry, Jamblicus, Chalcidius, and by Hostames, who was older than any of them, quoted by Minutius: The fore-mentioned Chalcidius relates an Assertion of Heraclitus, That such as de erved it, were forewarned by the Instruction of the Divine Powers.

(c) In the Greek, &c.] Homer, Iliad 9. and Hefiod in his Labours. To this may be referred the Wars of the Gods, mentioned by Plato in his Second Republick; and those distinct and separate Governments, taken notice of by the same Plato in his Third Book of Laws.

(d) Latin Historians, &c.] See the First Book of Ovid's Metamorphosis, and the Fourth Book of Lucan, and Scneca's Third Book of Natural Question's Quest. 30. where he says concerning the Deluge: That the Beas's also perished, into whose Nature Men were degenerated.

Sed

e ha

e ed

c fai

c T

e t

ni

th

flory of it, even those Nations which were unknown till our Fathers discover d them: (a) So that Varro calls all that the unknown Time. And all those Things which we read in the Poets wrapped up in Fables, (a Liberty they allow themselves,) are delivered by the antient Writers according to Truth and Reality, that is, agreeable to Moses; as you may see in (b) Berosus's History of Chaldea, (c) Abydenus's of Assyria, (a) who

(a) So that Varro calls, &c. 71 Thus Cenforinus: ' Now I come to treat of that Space of Time which Varro calls Historical. For he makes three Distinctions of Time; The first from the Creation of Man to the first Flood which, because we are ignorant of it, is called unknown: The e fecond, from the first Flood to the first Olympiad; which is called Fabulous, because of the · many fabulous Stories related in it: The third, from the first · Olympiad to our Time, which is called Historical, because the · Things done in it are related in . a true Hiftory.' The Time which Varro calls unknown, the Hebrew Rabbins call void. Phile in his Book of the Eternity of the World remarks, that the Shells found on the Mountains are a Sign of the univerfal Deluge.

(b) Berofus's History, &c. ] Concerning whom Josephus fays thus, in his first Book against Appion: " This Berofus, following the most antient Writings, relates, in the · fame manner as Mofes, the Hiftory of the Flood, the Destruction of Mankind, the Ark or " Chest in which Noah the Fa-

by its resting on the Top of the Mountains of Armenia.' After having related the History of the Deluge, Berofus adds thefe Words, which we find in the same Fosephus, Book I. and Chap. IV. of his antient History: ' It is reported thatPart of the Ship now remains in Armenia, on the Gordyean Mountains, and that fome bring Pitch from thence, which they use tor a Charm.

(c) Abydenus's of Affgria, &c. Ensebins has preserved the Place in the Ninth Book of his Preparation, Chap. 12. and Cyril in his First Book against Julian : After whom reigned many others, and then Sisithrus, to whom · Saturn fignified there should be an abundance of Rain on the fifteenth Day of the Month Defins, and commanded him to lay up all his Writings in He-' liopolis, a City of the Sippa-' rians; which when Sisithrus ' had done, he failed immediately into Armenia, and found it true as the God had declared to him. On the third Day after the Waters abated, he fent out Birds, to try if the Water was gone off any Part of the Earth; but ther of Mankind was preferv'd, they finding a vast Sea, and · having having no where to reft, returne ed back to Sisithrus; In the fame manner did others; And again the third time, (when their Wings were daubed with Mud.) Then the Gods took him from Men; and the Ship came into Armenia, the Wood of which the People there use for a c Charm.' Sifithrus, and Ogyges, and Dencalion, are all Names fignifying the fame thing in other Languages, 2s Noah does in the Hebrew, in which Moles wrote; who fo expressed proper Names, that the Hebrews might understand the Meaning of them: For instance, Alexander the Historian writing Isaac in Greek, calls him TENW a, Laughter, as we learn from Enfebius; and many fuch like we meet with among the Historians; as in Philo concerning Rewards and Punishments: 'The Greeks call him Descalion, the Chaldeans Noach, in whose Time the great Flood happened. It is the Tradition of the Egygtians, as Diodorus testifies in his First Book, that the univerfal Deluge was that of Dencalion. Pliny fays it reached as far as Italy, Book III. Chap. 14. But to return to the Translation of Names into other Languages, there is a remarkable Place in Plato's Critias concerning it: 'Upon the Enrance of this Discourse, it may be necessary (lays he) to premise the Reason, lest you be furprized when you hear the · Names of Barbarians in Greek. · When Solon put this Relation · into Verse, he enquired into the · Signification of the Names, and found that the first Egyptians, who wrote of these Matters, s translated them into their own

Language; and he likewife · fearthing out their true Meaning, turned them into our Language.' To the Words of Abydenns agree thole of Alexander the Historian, which Cyril has preferved in his fore mentioned First Book against Julian: 'Af-ter the Death of Otiartes, his Son Xisuthrus reigned Eighteen Years; in whose Time, they fay, the great Deluge was. is reported that Xisuthrus was preserved by Saturn's foretelling him what was to come; and that it was convenient for him to build an Ark, that Birds and creeping Things, and Beafts might fail with him in it." The most High God is named by the Affyrians, and other Nations, from that One of the Seven Stars (to use Tacitus's Words) by which Mankind are governed, which is moved in the highest Orb, and with the greatest Power: Or certainly the Syriack Word Y & II, which fignifies God, was therefore translated Rogio, Krones, by the Greek Interpreters, because he was called 518 Il by the Syrians. Philo Biblius, the Interpreter of Sanchuniathon, hath these Words; Ilus, who is called Saturn. He is quoted by Eusebins: In whom it immediately follows from That Kronos the fame Philo, was the same the Phænicians call Ifrael; but the Mistake was in the Transcriber, who put Irgund Ifrael, for in Il, which many times amongst the Greek Christians is the Contraction of Iround, when in is, we have observed, what the Syrians call 718 Il, and the Hebrews 78 El.

(a) who mentions the Dove that was fent out of the Ark; and in Plutarch from the Greeks; (b) and in Lucian, who fays, that in Hierapolis of

In his Book where he enquires which have most Cunning, Water or Land Animals: 'They fay Dencation's Dove, which he fent · out of the Ark, discovered at its Return, that the Storms were · abated, and the Heavens clear. It is to be observed, both in this Place of Plutarch's, and in that of Alexander the Historian, as well as in the Books of Nicholaus Damascenus, and the Writers made use of by Theophilus Antiochenus in his Third Book, that the the Greek Word λά evag Larnax, answers to Hebrew Word Tebah, and so Josephus translates

(b) And in Lucian, &c.] In his Book concerning the God-dels of Syria, where having begun to treat of the very antient Temple of Hierapolis, he adds: 'They fay this Temple was founded by Dencalion the Scythian, That Deucalion in whose Days the Flood of Water happened. I have heard in Greece the Story of this Denca-· lion from the Greeks themselves, which is thus: The prefent Gee neration of Men is not the Original one, for all that Generation perished; and the Men which now are, came from a · lecond Stock, the whole Multitude of them descending from Dencalion. Now concerning the first Race of Men, they relate thus: They were very ob-· shinate, and did very wicked 'Things; and had no Regard to

(a) Who mentions the Dove, &c.] | Oaths, had no Hofpitality or Charity in them; upon which account many Calamities befel them. For on a sudden the Earth fent forth abundance of Water, great Showers of Rain fell, the Rivers overflowed exceedingly, and the Sea overfpread the Earth, fo that all was turned into Water, and every Man perished: Dencalien was only faved alive, to raife up another Generation, because of ' his Prudence and Piety. And he was preferved in this manner; He and his Wives and his Children entred into a largeArk, which he had prepared; and after them went in Bears, and Horses, and Lions, and Ser-pents, and all other Kinds of living Creatures that feed upon the Earth, two and two; he received them all in, neither did they hurt him, but were very familiar with him, by a divine Influence. Thus they ail failed in the fame Ark, as long as the Water remained on the Earth: This is the Account the Greeks give of Dencalion. Now concerning what happened afterwards; There was a strange Story related by the Inhabitants of Hierapolis, of a great Hole in the Earth in that Country which received all the Water; after which Dencalion built an Altar, and reared a Temple to Juno, over the Hole. I faw the Hole my felt; it is but a small one, under the Temple; whether it was larger formerly, I know not; I

t

10

h

el ne

of

in X-

T-25 ry as

up

of

nd

n-

his

k,

at-

nd

er-

of

on

he

her

ere

ya

ney

25

on

unt

on.

ap-

vas

the

fa

hat

the

lion

da

the

elf; ider

was ; I wor Syria, there was remaining a most antient History of the Ark, and of the preserving a few not only of Mankind, but also of other living Creatures. The fame History was extant also in (a) Molo, and in (b) Nicolaus Damascenus; which latter names the Ark, which we also find in the History of Deucalion in Apollodorus : And many Spaniards affirm, that in feveral (c) Parts of America, as Cuba, Mechoacana, Nicaraga, is preserved the Memory of the Deluge, the faving alive of Animals, especially the Raven and Dove; and the Deluge it felf

am fure this which I faw, was but fmall. To preferve this Story, they perform this Ceremony; Twice every Year Water is brought from the Sea into the Temple; and not only the Priests, but all the People of Syria and Arabia tetch it; many go even from the River Exphrates as far as the Sea to fetch Water, which they pour out in the Temple, and it goes into the Hole, which, though it be but fmall, holds a valf Quantity of Water: When they do this, they fay it was a Rice in-· Stituted by Deucalion, in Memory of that Calamity, and his · Preservation. This is the antient Story of this Temple. (a) In Molo, &c.] Eusebins

relates his Words in his Ninth Book of the Gospel Preparation, Chap. 19. 'At the Deluge, the · Man and his Children that escaped, came out of Armenia, being driven from his own Country by the Inhabitants, and having passed through the Coun-

try between, went into the Mountainous Part of Syria, which was then uninhabited.

(b) Nicolaus Damascenus, &c.] Jesephus gives us his Words out of the Ninety Sixth Book of his Universal History, in the forecited Place: There is above the City Minyas, which (Strado and Pliny call Milyas) a huge Mountain in Armenia, called Batis, on which they fay a great many were laved from the Flood, particularly One who was carried to the Top of it by an Ark, the Reliques of the Wood of which was preferred a great while: I believe it was the fame 'Man that Moses the Lawgiver of the Jews mentions in his History. To these Writers we may add Hieronymus the Egyptian, who wrote the Affairs of Phanicia, and Mnaseas, mentioned by Josephus. And perhaps Eupolemus, which Ensebins quotes out of Alexanthe Historian, in his der Gospel Preparation, Book IX. Chap. 17.

(c) Parts of America, &c.] See Josephus Acosta, and An-

tonius Herera.

D

(a) That

in that Part called Golden Caftile. (a) That Remark of Pliny's, that Joppa was built before the Flood, discovers what Part of the Earth Men inhabited before the Flood. The Place where the Ark rested after the Deluge (b) on the Gordyaan Mountains, is shewn by the constant Tradition of the Armenians from all past Ages down (c) to this very Day. (d) Japhet, the Father of the Europeans, and from him, Jon, or, as they formerly pronounced it, (e) favon of the

Book V. Chap. 13. Mela and Solinus agree with Pliny. Compare with it that which we have quoted out of Abydenus.

(b) On the Gordyean Mountains, &c. ] Which Mofes calls Ararath, the Chaldean Interpreters travflate it Kardu ; Jofephus, Gordinan, Cortius, Cordinan; Strato Writes 11 Gordinan, Book XVI. and Pliny, Book VI. and (Thefe, and what Ptolemaus. follows in relation to the Sacred Geography and the Founders of Nations, fince thefe of Gretius were published, are with great Pains and much more Accuracy fearched into by Sam. Bochart in his Sacred Geography, which add Weight to Gretini's Arguments. Le Glerc.)

(c) To this very Day, &c. Theophilus Antiochenns fays, in ferved this of the Hebrew Lethis Third Book, that the Reliques of the Ark were frewn in his Time. And Epiphanius -against the Nazarites; The Reliques of Noah's Ark are sheton at this Time in the Region of the Cordians: And Chrysoftom in this Oration of Perfect Love. iconau iaonau. Now it was And Isdore, Book XIV. Chap. 8, a very antient Custom to put a

(a) That Remark of Pliny's, &c.] of his Antiquities; Ararath, a Mountain in Armenia, on which Histories testify the Ark refted after the Deluge; where at this Day are to be feen some Marks of the Wood.' We may add the Words out of Haiton the Armenian, Chap. 9. There is a Mountain in Armenia higher than any other in the whole World, which is commonly called Ararath, on the Top of which Mountain the Ark first ' rested after the Deluge.' See the Nubian Geographer, and Benjamin's lunerary.

(d) Faphet, &c ] It is the very fame Word (1) Fapheth; for the fame Letter D is by lome pronounced like # p, by others like oph; and the same emong the Germans and Dutch. Hieronymus upon Daniel has ob-

ter. (e) Javon, &c.] For icores iaones is often found amongst the antient Writers. The Perfian in Arifophanes's Play, called Acharnenses, pronounces it Digamma

Arr.

Greeks, and (a) Hammon of the Africans, are Names to be seen in Moses, (b) and fosephus and others

Digamma between two Vowels, which afterwards began to be wrote by a V, tormerly thus F. In like manner that which was evos anos, is now dos ass, and nos ess. Taxos tanos, Taxos tass, a Peacook; Tas Eddinas, suidas.

(a) Hammon, &cc.] For the Greeks lomet mes render the Hebrew Letter The Cheth by an Afpirate, and fometimes omit it; as Monay Chaizarmuth, Adequetion Adramyttes, or Adequet @ Hadramy tos: 1100 Chachmoth, aximoit Achmuch in Irenaus and others: Alan Chabrah, a Companion, by the antient Greeks a opa abra; T'A Chajah, alw aion, an Age. All Hanno or Anno; 707-37 Hannibal or Annibal, 702 Hasdrubal or Asdrubal; D'UT Chashim, azewitai axqumitai; for wy on is a Greek ending. This Father not only of the Libyans, but alfo of many other Nations, is confecrated by them into the Star Jupiter. Lucan, Book IX.

e

f

Œ

ee

1-

6-

by

ne

ed

cb.

b-

et-

1785

igit

er-

cal-

s it

was

at a

nma

The happy Arabs, the Æthiopians, And Indians God, is Jupiter

Ammon.

And the facred Scripture puts
Egypt amongst them, Pfalm
lxxviii. 51. ev. 23, 27. evi. 22.
Hieronymus in his Hebrew Traditions on Genefis has these
Words, From whom, Egypt at

Digamma between two Vowels, this very Day, is called the Counwhich afterwards began to be wrote by a V tormerly thus F. grage.

> (b) And Josephus and others &c.] He fays, Towages Goma. reis, the Galatians, is derived from Gemar, where Pliny's Town Comara is. The People of Comara we find in the Fift Book of Mela. The Scythians. are derived from 1110 Magog, by whom the City Scythopolis in Syria was built, and the other City Magog; Pliny, Book V. Ch. 23. which is called by others Hierapolis and Bambyce. It is evident that the Medes are derived from Medi; and as we have already observed, favones, faones, Jones, from 11 favon. Josephus fays, the Iberians in Asia come from 727 Thebal, near to whom Ptolemy places the City of Thabal, as preferving the Marks of its antient Original. The City Mazaca mentioned by him. which we find to Strabo, Book XII. and in Pliny, Book VI.13. and in Ammianus Marcellinus. Book XX. Add to this the Moschi mentioned by Strabo, Bok XI. and in the First and Third Book of Mela, whom Pliny calls Moscheni, Book VI. Chap. 19. and we find in them and Pliny the Moschican Mountains. fofephus and others agree, that the Thracians were derived from DITTiras, and the Word it self shows it, e-specially if we observe that the Greek Letter & x at firit answered

others observe the like Footsteps in the Names of rations to be feen in Moles, (b) and color over and

ter D f, as the Place of Concerning those at thews. that are derived from 133WX Aschanaz, the Place is corrupt in fofephus; but without doubt Afcania, a Part of Phygia and Mifia, mentioned in Homer, comes from thence; concerning which fee Strabo, Book XII. and Pliny, Book V. Ch. az. The Ascanian Lake, and the River flowing from it, we find in Strabo, Book XIV. and in Pliny's forecited Fifth Book, Ch. 32. The Ascanian Har--bour is in Pliny, Book V. Chap. 30. and the Ascanian Islands alfo, Book IV. Ch. 12. and Book V. Ch. 31. Josephus fays the Paphlagonians are derived from Main Riphath, by Joine called Kiphataans, where Mela in his first Book purs the Riphacians. The same Fo fephus tells us, that the aloheig aioleis come from Arighab; and the Ferufalem Paraphrast agrees with him in · naming the Greeks, Alolians; putting the Part for the Whole; nor is it much unlike Hella, the Name of the Country. The same Josephus also says, that the Cicilians are derived from · WITH Tarshish, and proves it from the City Tarfus; for it happens in many Places that the Names of the People are made the Names of Cities. We have before hinted, that Kirlion Kittion is derived from Chitim. The Athiopians are called Chuseans by themselves and their Neigh-

answered to the Syriack Let- | bours, from 13 Chush, now ; as Jesephus observed they were in his Time; from whence there is a River fo called by Ptolemy, and in the Arabian Geogra-pher two Cities, which retain the fame Name. So likewife Mirap in Philo-Byblius is derived from 1730 Mitzraim; those which the Greeks call Egyptians, being called by themselves and their Neighbours, Mesori; and the Name of one of their Months is Meries Mesiri. Cedrenus calls the Country it felf Mispa, and Josephus rightly conjectures that the River in Mamitania is derived from UID Phut. Pliny mentions the same River, Book V. Ch. 1. Phut. and the Neighbouring Phutenfian Country, is so called to this Day. Hieronymus, in his Hibrew Traditions on Genefis, fays, it is not far from Feja, the Name remaining even now. (93) Chenaan in Mofes is contracted by Sanchuniathon, and from him by Philo Byblius, into Xva Chna, you will find it in Ensebius's Preparation, Book I. Ch. 10. and the Country called lo. Stephanus, of Cities, fays, Chna was fo called by the Phoenicians. And St. Anflin in his Book of Expositions on the Epistle to the Romans, fays, in his Time, if the Country People that lived at Hippo were asked who they were, they answered Canaanites. And in that place of Eupolemus, cited by Eusebius, Prapar. IX. 17. the Canaanites are called Mestraimites.

other Places and Nations. And which of the Poets

mites. Arabia Falix is derived from Raamah, by changing y into y g. as in Gomorrah, and other Words. Tofephus deduces the Sabrans from NID chief City Strabo fays, Book XVI, was Saba; Where Josephus places the Sabateni, from places the City Sobotale, Book VI. Ch. 28 The Word I are the same translated. VI. Ch. 28. The Word Lehabim is not much different from the Name of the Lybians; nor the Word - ITTE Nophathim from Nepata, a City of Ethiopia, mentioned by Pliny, Book VI. Ch. 29. Nor Ptolemy's Nepata; or the Pharufi in Pliny, Book V. Ch. 8. from Phatftra fim, the fame as Prolemy's Phaurusians in Ethiopia. The City Sidon, famous in all Poets and Historians, comes from T'S Txi-don. And Ptolemy's Town Go-rasa. from WIT Gergashi; And Arca, a City of the Phreand Amathus of Arabia, mentioned by Herodotus in his Enterpe and Thalia, from The Elymites, Neighbours to the Medes, from Mafins, not far from Nifibus, Neighbours to the Medes, from The Elim, mentioned by Strabo, Book XVI. Pliny, Book V. Ch. 26. and Livy, Book XXXVII. Their Descendents in Description.

n

at y ae i-

Prolemy's Regema in | Phrygia are called Elymites by Athanans, Book IV. Every one knows, that the Affyrians are derived from 7108 Alber. as the Lydians are from 717 Lud; from whence comes the Latin Word Ludi. Those which Tt, and fometimes of; whence the City 718 True, which the Greeks call Tyre, is by Emilia called Sarra, and by others Sina and Tina. Strabo, Book XVI. towards the end: The Poet mentions the Arimites, whom Possidonius would have us to understand, not to be any Part of Syria, or Cilicia, or any other Country, but Syria it felf. And again, Book XIII. Some mean Syrians by Arimites, whom they now call Aramites. And in the First Book, For those we call Syrians, are by themselves called Aramites. The Counnicians, mentioned by Ptolemy try Aufanitis, mentioned by and Ptiny. Book V. Ch. 18. the Seventy in Job, is derived from Phys. Ariffens calls dus, and Illand mentioned in it Augusts. And the City Chol-Strabo, Book XVI. and Pliny, la, placed by Ptolemy in Syria
Book V. Ch. 20. and Ptolemy from 717 Chol; and the City
in Syria, from 1717 Arodi; Gindarus in Ptolemy, trom and Amathus of Arabia, men- Geher; and the Gindaren Peo-D 3

Poets is it, in which we do not find mention

lan, are represented by the A- | sopotamia, And Pliny mentirabian Geographers under the Names of Bulfarjaktan, Hadra muth, and Chantan, as the learned Capell observes. The River Ophar, and the People called Opharites, near Mastis, Pliny, Book VI, 7. if I mistake not Epitaph. איפר retain the Name 75'8 0-shar; and those Cities which Mofes mentions in this Place, appear to be the most ancient by comparing of Authors. E-very one knows from whence Etabylon is derived. The A-tach is Aracca, placed by Ptotemy in Sustana; from whence come the Araccean Fields in Tibullus, as the famous Salmafini, a Man of valt Reading observes. Acadene, a Corres-JJR Achad, as is probably conrectured by Franciscus Junius, a chigent Interpreter of Scripfure, who has observed many of those Things we have been fpeaking of. 7177 Chalnah is the Town Caunifus on the River Empirates; whose Name remained to his Time, Ammianks tells us in his twenty third Book. The Land JUJU Senaar, is the Bibylonian Senaar in Haftians Milejus, which Place Josephus has preserved in his antient History, Book I. Ch. 7. and in his Chronicon; as has Eufebius in his Preparation. He wrote the Affairs of Phanitia; whom also Stephantis read.
Again y being changed into g Protemy from hence calls the Mountain Singarus in Me

ons the Town Singara, Book V. Ch. 24. and hence the Singa-Nineveh is undoubtedly the Ainos of the Greeks contracted; thus in Sardanapalns's

I who great Ninus rul'd, am now but Dust.
The same Name we had in Theognis and Strabe, Book XVI. and Pliny, Book XI. Ch. 13. whole Words are these. Ninus was built upon the River Tygris, towards the West, a Beantiful City to behold. Incan, Book III. Happy Ninos, as Fame goes. The Country Calachend has its Name from the prircipal City and afterwards, in the Beginring of Book XVI. 107 Refin is Refaina ir. Ammianus, Book XXIII. Siaon every one knows. Tiy Azzah is without doubt render'd Gaza in Palestine, by changing, as before, the Letter y into y g: It is mentioned by Scrabo, Book XVI. and Mela, Book I. who calls it a large and well fortified Town; and Pliny, Book XV. Ch. 13. and Book VI. Ch. 28. and elfewhere. TIDD Sephirah, is Heliopolis, a City of the Sipparians, in that place of Abydenus now quoted. hippara is by Ptolemy placed in Mesopotamias Ur is the Callie Ur, mentioned by Ammianus, Book XXV Charan is Carras, famous for the Slaughter of the Craffi.

tion made of the (a) Attempt to climb the Heavens? (b.) Diodorus Siculus, (c) Strabo, (a) Tacitus,

See Homer, Heavens, &c. ] Odyl. 30. and Ovid's Metamorphofin Book I.

The Giants, by Report, would

Heaven have formed. See allo Virgil's First Georgick, a'd Lucan, Book VII. It is a frequent way of speaking a-mongst all Nations, to call those Things which are raised above the common Height, reaching to Heaven, as we often find in Homer, and Deut. I. 29. and IX. 1. Fofephus quotes one of the Sybils, I know not which, co cerning the unaccountable Building of that Tower, the Words are thefe: When all · Men spoke the same Language, fome of them built a vast high Tower, as if they would afcerd up into Heaven; but the Gods fent a Wind, and overthrew the · Tower, and affigned to each a · particular Language, and from hence the City Babylon was fo called. And Enfebins, in his Preparation: Book IX. Ch. 14. Cyril, Book I. against Julian, quotes these Words out of A-· bydenus : Some fay that the first · Men, who fprang out of the Earth, grew proud upon their great Strength and Bulk, and boalted

and attempted to build a Tower, where Babylon now flands; but when it came nigh the Heavens, it was overthrown upon them by the Gods, with the Help of the Winds; and the Ruinsare called

they could do more than the Gods,

Babylon. Men 'till then had but

one Language, but the Gods di-

(a) The Attempt to climb the | vided it, and then began the Was betwirt Saturn and Tran.' It is a falle Tradition of the Greeks, that Babylon was built by Sea miramis, as Berofus tells us in his Chaldanks, and Fofephus in his First Book against Appion; and the fame Error is refuted by Julius Firmicus out of Philo Byblins, and Dorothens Sidonius. See aifo what Enfebins produces out of Eupolemus concerning the Giants and the Tower, in nis Gofpel Preparat. Book XX. Ch. 17.

(b) Diodorus Siculus, &cc. ] Book XIX. where he describes the Lake Asphaltitis: The Neighbouring Country burns with rethe ill finell of which makes the Bodies of the Inhabitants fickly, and not very long-liv'd.'- (See more of this in our Differtation added to the Pentitenth, concerning the Burning of Sodom

Le Clerc.)

(c) Strabe, &cc. ] Book IXVL after the Description of the Lake Afphattitis: 'There are many Signs of this Country's being on Fire; for about Mafada they show many cragged and burnt Rocks, and in many places Caverns eaten in, and Ground turned into Alhes, drops of Pitch falling from the Rocks, and running Waters stinking to a great distance, and their Habitations overthrown; which give Credit to a Report amongst the Inhabirants, that formerly there wa, thirteen Cities inhabited there's the chief of which was Sodem, fo large as to be Sixty Furlongs (a) Tacitus, (b) Pliny, (c) Solinus, speak of the Burning of Sodom. (d) Herodotus. (a) Diodorus.

round; but by Earthquakes and Fire breaking out, and by hot Waters mixed with Bitumen and Brimstone, it became a Lake as we now see it; the Rocks took Fire, some of the · Cities were swallowed up, and others forfaken by those Inha-· bitants that could flee.

(a) Tacitus, &c. In the fifth Book of his Hiftory: ' Not far from thence are those Fields, which are reported to have · been formerly very fruitful, and ' inhabited with a large City, but · were burnt by Lightning; the · Marks of which remain, in that the Land is of a Burning Nae ture, and has loft its Fruitfule nefs. For every Thing that is · planted, or grows of it felt, as · foon as it is come to an Herb or Flower, or grown to its pro-· per Bignets, vanishes like Dust

into nothing. (a) Pliny, &c. He describes the Lake Asphaltitis, Book V.

Ch. 16. and Book XXXV. Ch. 15. (c) Solinus, &c.] In the 36th Ch. of Salmatins's Edition: At a good distance from Ferusalem a difinal Lake extends it felf, which was struck by Lightning, as appears from the Black Earth, burnt to Ashes. There were two Towns there, one called Sodom, the other Gomorrah; the Apples that grow there cane not be eaten, though they look as if they were ripe; for the outward Skin incloses a kind · of footy Ashes, which pressed by the least touch flies out in " Smoke, and vanishes into fine · Duft.

(d) Herodotus, &c. With some little Mistake. The Words are in his Enterpe: 'Originally only the Colchians, and Egyptians, and Ethiopians were Circumciled. For the Phanicians and Syrians in Palestine confess they learned it from the Egyptians; and the Syrians, who dwell at Thermodoen, and on the Parthenian River, and the Macrons their Neighbours, fay, they learnt it of the Colchians. For thefe are the only Men that are circumcifed, and in this Thingagree with the Egyptians. But concerning the Ethiopians and Egyptians, I cannot affirm politively which learned it of the other 'fosephus rightly observes, that none were circumcifed in Palastine Syria, but the Jews; in the Eighth Book, Ch. 14. of his antent History, and First Book against Concerning Appion. which fews, favenal fays, They take off their Foreskin; and Ta-citus, They instituted circumcifing themsetves, that they might be known by such distinction: See Strabo, Book XVII. But the fews are so far from confesfing that they derived this Cufrom the Egyptians, that on the contrary they openly declare that the Egyptians learnt to be circumcifed of Joseph. Neither were all the Egyptians circumcifed, as all the Jows were, as we may fee from the Example of Appion, who was an Egyptian, in Josephus. Herodosus undoubtedly put the Pha-nicians for the Idumans; as (a) Diodorus, (b) Strabo, (c) Philo Biblius, testify the antient Custom of Circumcision, which is confirm'd by those Nations (d) descended from Abrabam, not only Hebrews, but also (e) Idumeans; (a) Ismae-

Aristophanes does in his Play, fems. Now fince the Hebrews called the Birds, where he calls the Egyptians and Phanicians, Circumcifed. Ammonius, of the Difference of Words, Says, The Idumæans were not originally Jews, but Phoenicians and Syrians. Those Athiopians which were circumcifed, were of the Posterity of Keturah, as shall be observed afterwards. The Colchians and their Neighbours Tribes were of the Ten that Salmanafar carried away, and from thence some came into Thrace. Thus the Scholiaft on Aristophanes's Acharnenses: The Nation of the Odomants is that of the Thracians, they are faid to be Jews. Where, by fews, are to be understood, improperly, Hebrews, as is ufual. From the Athiopians, Circumcision went over Sea in- first of all given, Theodorus to the New World, if it be teaches us in his Poem upon true what is faid of that Rite's pute whether Circumcision was IX. Ch. 22. instituted first amongst the Egyptians or amongst the Jews, con-cerning which see my Notes upon Genef. XVII. 30. Le Clerc.) of the Colchians: That this

Nation sprang from the Egyps rians, appears from hence, that they are Circumcifed after the l manner of the Egyptians, which blins. His other Name was Custom remains amongst this Edom, which the Greeks tran-

were of old Circumcifed, it no more follows from the Col-chians being Circumcifed, that they fprang from the Egyptians; than that they fprang from the Hebrews, as we affirm they did. He tells us, Book III. that the Troglodytes were circumcifed. who were a Part of the Æthiepians.

(b) Strabo, &c.] Book XVI. concerning the Troglodytes . Some of these are Circumcised. like the Egyptians. In the fame Book he aferibes Circumcifion

to the fews.

(c) Philo Byblins, &c. In the Fable of Saturn in Enfebius.

Book I. Ch. 10.

(d) Descended from Abraham; &c.] To which Abraham that the Precept of Circumcision was the Jews; out of which Enfebeing found in many Places of bins has preferred these Versas that World. The Learned Dif- in his Gopel Preparation, Bock

He who from Home the righour Abraham brought,

Commanded him and all his House, with Knife

To Circumcife their Foreskin He obeyed.

(e) Idumeans, &c. ] So called from Esan, who is called Our was Oufoos, by Philo By-· Colony, as it does amongst the flared "Eguboges Ermitran, storis

DS whence

#### (a) Ifmaelites, (b) and others. The History of Abra. ham.

whence comes the Erythraun to they come into the World. And Sea because the antient Dominion of Esau and his Posterity extended fo far. They who are ignorant of their Orignal, confound them, as we observed, with the Phanicians. Ammenins fays, the Idumaans were circumcifed; and fo does Justin in his Dialogue with Trypho, and Epiphanius against the Ebionites. Part of thele were Homerites, which Epiphanius against the Ebionites tells us were circumcifed in his Time.

(a) Ismaelites, &c. ] These were circumcifed of old, but on the fame Year of their Age as Ismael, Josephus, Book I. Ch. 12. and 13. A Child was born to them (viz. Abraham and Sarah) when they were both very olds which they circumcifed on the Eighth Day; and hence the Gustom of the lews is to circumcife after fo many Days. But the Arabians defer it Thirteen Tears; for Ilmael, the Father of that Nation, who was the Child of Abraham by his Concubine, c seas circumcifed at that Age. Thus Origen in his excellent Discourse against Fate, which is extant in Enfebins, Book VI. Chap. II. And in the Greek whofe Collection, Title 15 Didoxalia; 'I don't know how this can be defended, that there " should be just such a Position of the Stars upon every one's Birth

Day they must be circumcised,

that there should be such a Position of the Stars to the Ismaelites in Arabia, that they must be all circumcifed when they are Thirteen Years old; for fo it is re-ported of them. Epiphianus, in his Dispute against the Ebionites, rightly explains thefe Ismaelites to be the Saracens; for the Saracens always observed this Custom, and the Turks had it from them.

(b) And others, &c. ] Namely descended those that trom Keturah, concerning whom there is a famous Place of Alexander the Historian in 70-Sephus, Book I. Ch. 16. which Enfebius quotes in his Gospel Preparation, Book IX. Ch. 20. Cleodemus the Prophet, who is called Malchus, in his Relation of the Jews, gives us the same History as Moses their Lawgiver, viz. 'That Abraham had many Children by Keturah, to three of which he gave the Names, Afer, Affer, and Afra. Affiria is to called from Affur; and from the other two, Afer and Afra, the City Afra and the Country Africa is denominated. These fought with Hereules against Libya and Antens. Then Hercules married his Daughter to Afra: He had a Son of her, whole Name was Deodorus, of whom was born Sophon, whence the Barbarians are called Sophaces. Here in Judica, that upon the Eighth the other Names, through the fault of the Transcribers, neimade fore, wounded, lamed, and ther agree with Mofes, nor with s foinflamed, that they want the the Books of Josephus and Enhelp of a Phylician as foon as febius, as we have them now.

ham, Isaac, Jacob and Joseph, agreeable with Moses, (a) was extant of old in (b) Philo Byblius out of Sanchuniathon, in(c) Berofus, (d) Hecataus, (e) Damascenus,

But 'Adep Apher, is undoubt- guments we may add this, that edly the same as TBU Apher in Moses. We are to understand by Hercules, not the Thebean Hercules, but the Phanician Hercules, much older, whom Philo Byblins mentions, quoted by Eusehins often, in the forementioned 10th Chapter of the First Book of his Gospel Preparation. This is that Hercules, who Saluft fays in his Jugurthine War, brought his Army into Africa. So that we fee whence the Æthiopians, who were a great part of the Africans, had their Circumcifion, which they had in Herodotus's Time: and even now those that are Christians retain it, not out of a Religious Necessity, but out of Respect to so antient a Custom.

(a) Was extent of old, &cc.] Scaliger thinks that feveral Things which Enfebins has preferved out of Philo Byblius, certainly relate to Abraham; fee him himself in his Appendix to the Emendation of Time. There is some Reason to doubt of it.

si - et oe

n

-

te

e

h

v.

36

(b) Philo Byblins, &c ] How far English Differtation of Sanchuninthan's Phanician History.

in his Fragments there is an abfurd Mixture of the Gods unknown to the Eastern Gracians in the first Times, with the Deities of the Phanicians, which the Streightness of Paper will not allow me to enlarge upon. Le Clerc.

(6) Berosus, &c.] Josephus has preserved his Words in his antient History, Book I. Ch. 8. In the Tenth Generation after the Flood, there was a Man amongst the Chaldwans, who was very fust and Great, and sought after Heavenly Things. Now it is evident from Reason, that this ought to be referred to the Time of Abraham.

(d) Hecateus, &c.] He wrote a Book concerning Abraham, which is now loft, but was extant in fofephus's Time.

(e) Damascenus, &c. | Nicolaus that famous Man, who was the Friend of Angustus and Herod, some of whose Reliques were lately procured by that excellent Person, Nicholas Peiresius, by whose Death Learning and Learned Men had a very great Lofs. The Words of this Niwe are to give Credit to Phile's colaus Damascenus, Josephus re-Sanchuniathon, does not yet ap- lates in the forcited Place: pear; for the very learned Abraham reigned in Damafens, Henry Dedwell has rendred his being a Stranger who came our Integrity very suspicious, in his of the Land of the Chaldaans beyond Babylon; and not long after, he and those that belonged published at London, in the Year 'to him, went from hence into the MDGLXXXI, to whose Arg Landthen called Lanaan, but now Judaa,

mascenus, (a) Artapanus, Eupolemus, Demetrius, and partly (b) in the antient Writer of the Orphick Verses; and something of it is still extant in (c) Fustin, out of Trogus Pompeius. (d) By almost

· Judea, where he and those that ! · descended from him dwelt, of . whose Matters I shall treat in another Place. The Name of

" Abraham is at this Day famous in the Country about Damafeus,

and they show us the Town, which from him is called A-

braham's Dwelling.

(a) Artapanus, Enpolemus, &c.] Ensebins in his Preparation, Book IX. Chap. 16, 17, 18, has quoted feveral 21, 23. under these Mens Things Names out of Alexander the Historian, but the places are too long to be transcrib'd; has quoted them Body before Ensebins. But the Fable of the Bethulians, which Ensebins took out of Philo Byblins, Prepar. Book I. Ch. 10. came from the Altar of Bethel, by Jacob, mention'd built Gen. 36.

(b) Inthe Ancient Writer, &c. ] For certainly those that we find in Clemens Alexandrinas, Strom. V. and Eusebius, Book XIII. Ch. 12. can be understood of no

other.

For Him who all created, no Man knows;

But One of the Chaldean Race, his Son

Only begotten, who well understood

The starry Orb, and by what Laws each move

Around the Earth, embracing all Things in it.

Where Abraham is called only Begotten, as in Isaiah LI. 2. Achad. We have We have before feen in Berofus, that Abraham was famous for the knowledge of the Stars; and Eupolemus, in Eusebins, says of him, that he was the Inventor of the starry Science amongst the Chaldeans.

(c) In Justin, &c. Book XXXVI. Ch. 2. The Original of the Jews was Damascus, an eminent City in Syria, of which afterwards " Abraham and Ifract were Kings." Trogus Pompeius calls them Kings, as Nicholaus did; because they exercised a Kingly Power in their Families; and therefore they are call'd A-

nointed, Pl. CV. 15.

(d) By almost all which, &c. ] See Eusebins in the foremention'd Book IX. Ch. 26, 27, 28. Those Things are true which are there quoted out of Tragicus Judaus Exechiel, part of which we find in Clemens Alexandrinus, Strom. I. who reports out of the Books of the Priests, that an Egyptian was slain by the Words of Moses; and Strom. V. he relates fome Things belonging to Moses out of Artapanus, tho' not very truly. Justin, out of Trogus Pompeius, fays of Moses,

· He was Leader of those that were banished, and took away

the facred Things of the Egyp-· tians; which they endeavouring all which, is related also the History of Moses, and his principal Acts. The Orphick Verses expressly mention (a) his being taken out of the Water, and the two Tables that were given him by God. To these we may add (b) Polemon: (c) And ieveral

to recover with Arms, were which forced by a Tempelt to return Book of the famous Gerard home; and Moses having entered into his own Country of rians. Africanus Damascus, he took possession of Greek Histories were wrote by Mount Sinah; and what follows, which is a mixture of Truth and Falsehood. we find Arvas written in him, it should be read Arnas, who is Aaron, not the Son, as he imagines, but the Brother of dwelt in Syria, call'd Palefines Mofes, and a Prieft.

e

e

đ

\*

e

5

n

-

y

d

1-

.]

1-

70

ue

of

TC

785

io

of

an ot es

to

10'

of

es,

nat

ay

png

10

(a) His being taken out of the Water, &c.] As the great Scaliger has mended them; who with a very little variation of the Shape of a Letter, instead of vhoyeving hulogenes, as it is quoted out of Aristobulus, by Enfebins, in his Gospel Preparation, Book XIII. Ch. 12. bids us read vooyeing hudogenes, the Verles are thus.

commands

Orphick added these after was, had of the World.

fee that very Vossins, of the Greek Hiftofays, Ithe him; which is the fame Book Athenaus calls Exhadinov. Where His Words are thefe: 'In the Reign of Apis the Son of Phoroneus, part of the Egyptian Army went out of Egypt, and not far from Arabia.' As Africanus preserved the Place of Polemon, fo Enfebins in his Chronology, preferved that of Africanus.

(c) And Several Things, &cc.] The Places are in fosephus against Appion with abundar ce of Falfities, as coming from, People who hated the Jews; and from hence Tacitus took Born of the Water. So that his Account of them. But it appears from all thefe com-So was it faid of Old, so be pared together, that the Hebrews descended from the Af-Who's Born of Water, who Syrians, and pollefling a great The double Tables of the Law. Shepherds; but afterwards
The antient Writer of the being burthen'd with hard La-Verses, whoever he bour, they came out of Egypts he under the Command of Mo'es faid there was but one some of the Egyptians accom-God to be worshipped, who panying them, and went thro' was the Creator and Governour the Country of the Arabians unto Palastine Syria, and there (b) Polemon, &c.] He seems to set up Rites contrary to those have lived in the time of Pto- of the Egyptians: But fosephas lemy Epiphanes; concerning in that learned Book has won-

feveral Things about his coming out of Egypt, from the Egyptian Writers, Manetho, Lyfimachus, Charemon. Neither can any prudent Man think it at all credible, that Moses, (a) who had to many Enemies, not only of the Egyptians, but also of many other Nations, as the (b) Idumeans, (c) Arabians, and (d) Phanicians,) would venture to relate any thing concerning the Creation of the World, or the Original of Things, which could be confuted by more antient Writings, or was contradictory to the antient and received Opinions: or that he would relate any thing of Matters in his own Time, that could be confuted by the Testimony of many Persons then alive. (e) Diodorus Siculus, and (a) Strabo.

derfully shown, how the Egyptian Writers, in the Falsties, which they have here and there mix'd with this History, differ with one another, and some with themselves, and how many Ages the Books of Moles exceed theirs in Antiquity.

(a) Who had so many Enemies, &c.] From whom they went away by Force, whose Right the Jews abolish'd. Concerning the implacable Hatred of the Egyptians against the Jews, see Philo against Flacens, and in his Embassy; and Josephus in each Book against Appion.

(b) The Idumaans, &c.] Who polless'd the antient Hatred between Jacob and Esau; which was increased from a new Cause when the Idumaans deny'd the Hebrews Passage, Numb. XX.

(c) Arabians, &c. J Those, I mean, that descended from If-

(d) Phanicians, &c.] Namely the Canaanites, and the Neighbouring Nations, who had continual War with the Hebrews.

(e) Diodorns Siculus, &c. ] In his first Book, where he treats of those who made the Gods to be the Authors of their Laws, he adds; Among ft the Jews was Moles, who called God by the Name of 'Low Iao. Where by Taw, Iao, he means, Tim Jehovah, which was fo pronounc'd by the Oracles, and in the Orphick Verses mention'd by the Antients, and by the Basilidian Hereticks, and other Gnosticks. The fame Name the Tyrians, as we learn from Philo Biblins, pronounc'd 'Isva leno, others las laon, as we fee in Ciemens Alexandrinus. The Samaritans pronounc'd it, 'labai labai, as we read in Theotoret; for fome of the Eostern Peo(a) Strabo, and (b) Pliny, (c) Tacitus, and after them (d) Dionysius Longinus, (concerning Loftiness of Speech

ple added to the fame Words ! fome Vowels, and fome others; from whence it is that there is fuch difference in the proper Names in the Old Testament. Philo rightly observes, that by this Word, Existence is fignifi-Besides Diodorus; ot those who makes mention of Mofes, the Exhortation to the Greeks, which is ascribed to Justin, names Appion, Ptolemy on Mendefins, Hellanicus, Philochorus, Caftor, Thallus, Alexander the Historian: And Cyril mentions tome of them his helt in

I.

t,

1-

In d

5,

1-

d

a-

S,

i-

d

te

at

y

 $\mathbf{d}$ 

0,

ely

h-

ad

k.

In

ats

ds

eir

he

ed

10.

T'S,

as

253

les

ts,

cs,

he 83 153

rs 1-4œi

t;

0ole Book against Julian. (a) Strabo, &c.] The Place is in his fixteenth Book, where he thinks that Mofes was an Egyptian Priest; which he had from the Egyptian Writers, as fosephus: appears in Afterwards he adds his own Opinion, which has some Mistakes in it. ' Many who worshipped the Deity, agreed with him ( Mofes;) for he both faid and taught, that the Egyptians did onot rightly conceive of God, when they likened him to wild Beafts and Cattel; nor the Libyans, nor the Greeks, in refembling him by a humane Shape; for God is no other than

we ought to lay afide all carved Images, and worship him in the innermost Part of a Temple worthy of him, without any Figure.' He adds, that this was the Opinion of good Men: He adds alfo, that facred Rites were instituted by him, which were not burthensome for their Costliness, nor hateful, as profrom Madness. ceeding mentions Circumcifion, Meats that were forbidden. and the like; and after he had shown that Man was naturally defirous of Civil Society, he tells us, that it is promoted by Divine and Humane Precepts, but more effectually by Divine.

(b) Pliny, &c.] Book XXX. Ch. I. There is another Party of Magicians which sprang from Moles. And favenal;

They learn, and keep, and fear the Jewish Law,

Which Moses in his fecree

Volume gave.

(c) Tacitus, &c. History V. Where, according to the Egyptian Fables, Moses is called one of those that were Bunished.

(d) Dionyfins Longinus, Scc.] He lived in the Time of Anrelian the Emperor, a Favouthat Universe which rite of Zenobia, Queen of the furrounds us, the Earth, and Palmyrians. In his Book of the Sea, and the Heaven, the lofty Way of Speaking, and the World, and the after he had faid, that they Nature of all Things, as they who speak of God, ought to are call'd by us. Who stays take care to represent him, as he) that has any Understanding would presume to turn any Mixture: He adds, Thus does he who gave Laws to the Jours, that are about us? Wherefore is who was an extraordinary Man,

ar

bo

ai

CC

m

qu

pl

0

2 F

k

C

Pacab

Speech) make mention of Moses. (a) Beside the Talmudifts, (b) Pliny, and (c) Apuleius, speak of Fammes and Mambres, who refifted Mofes in Egypt. (d) Some Things there are in other Writers,

Man, who conceived and spoke worthily of the Power of God, when he writes in the begin-

ning of his Laws, God spake: · What? Let there be Light, and

there was Light: Let there be · Earth, and it was fo.' Chalcidins took many Things out of Mofes, of whom he speaks thus.

· Moses was the wisest of Men, who, as they fay, was enlivened,

onot by humane Eloquence, but by Divine Inspiration.' (a) Besides the Talmudists, &c.] In the Gemara, in the Title, Concerning Oblations, and the Chapter, All the Oblations of the Synagogue. To which add the Tanchuma or Ilmedenn. Mention is there made of the chief of Pharaoh's Magicians, and their Discourse with Moles is related. Add also Numenius, Book III. concerning the Jews: Enfebins quotes his Words, Book VIII. chap. 8. Afterwards Jamnes and Mam- bidden to be eaten. bres, Egyptian Scribes, were thought to be famous for Magical Arts, about the time that the · Jews were driven out of Egypt; for these were they who were · chosen out of the Multitude of the Egyptians to contend with · Musaus the Leader of the fews, a Man very powerful with God by Prayers; and they feemed to be able to repel those fore Calamities which were brought upon Egypt by Musaus.' Where Mofes is called Mujaus,

a Word very near it, as is cultomary with the Greeks; as others call Jefus, Jason; and Saul, Paul. Origen against Celfus refers us to the fame Place of Numenius. Artapanus in the fame Eufebins, Book IX. c. 27. calls them the Priests of Memphis, who were commanded by the King to be put to Death, if they did not do Things equal to Mofes.

(b) Pliny, &c.] In the fore-

cited Place.

(c) Apuleins, &c.] In his fe-

cond Apologetick.

(d) Some Thing's there are, &c. ] As in Strabo, Tacitus, and Theophrestus, quoted by Porphyry in his fecond Book against eating living Creatures, where he treats of Priefts and Burnt-Ofterings; and in the fourth Book of the same Work, where he speaks of Fishes and other living Creatures that were for-See the place of Hecatans in Fosephus's birth Book against Appion, and in Eusebius's Preparat. Book IX. ch. 4. You have the Law of avoiding the Customs of strange Nations in fustin's and Tacitus's Histories: of not eating Swines Flesh, in Tacitus, Juvenal, Plu-tarch's Sympos. iv. and Macrobius from the Antients. In the same place of Pintarch you will had mention of the Levites, and the pitching of the Tabernacle.

e

s,

15

as

nd

el-

ce

he

7:

n-

by

te

re-

fe-

c.]

eo-

in

ng

he

Of-

ok

he

li-

or-

the

s s

nd

X.

a-

age

s's

nes

181-

ins

the

vill

es,

ra-

and many Things amongst the (a) Pythagoreans, about the Law and Rites given by Moses, (b) Strabo and Justin, out of Trogus, remarkably testify concerning the Religion and Righteousness of the antient

(a) Pythagoreans, &c. ] Hermippus in the Life of Pythagoras, quoted by fosephus against Aphe said and did, imitating the Opinion of the Jews and Thracians, and transferring them to ' himself; for truly this Man ' took many Things into his own Philosophy from the Jewish Laws. To abstain from Creatures that die of themselves, is put amongst the Precepts of Pythagoras, by Hierocles, and Porphyry in his Epistle to Anebo, and Alian, Book IV. that is, out of Levit. vii. 15. and Dent. xiv. 21. Thou shalt not engrave the Figure of God on a Ring, is taken out of Pythagoras, in Malchus's or Porphyry's Exhortation to Philosophy, and in Diogenes Laertins; and this from the Second Commandment, Take not away that which then didft not place, Fosepins in his Second Book against Appion, put amongst the Jewish Precepts, and Philosiratus amongst the Pythagoreans. Jamblicus lays, A tender and fruitful Tree ought not to be corrupted or burt, which he had out of Deuteronomy XX. 19: The forementioned Hermippus alcribes this to Pythagoras. Not to pals by a place where an Ass has fet upon his Knees: The Foundation of which is the Story in Numb. xxii. 27. Porphyry acknowledges that Plato took many Things from the Hebrews, as

Theodoret observes in his first Discourse against the Greeks. You will see part of them in Eusebius's Preparation. (I suspect that Hermitpus, or Josephus instead of Jews, should have said Idaans, that is, the Priests of Jupiter Idaus in Crete, whom Pythagoras envied. See Sir John Marsham's Collection of these in his Tenth Age of the Egyptian Affairs. Le Clerc.

(b) Strabo and Justin, &c.] Strabo in his XIVth Book, after the History of Moses, says, That his Followers for a considerable time kept his Precepts, and were truly Righteous and Godly. And a little after he lays, that those who believed in Moses, worshipped God, and were lovers of Equity. And Justin fays thus, Book XXXVI. chap. 2. Whose Righteousness, (viz. the Kings and Priefts) mixed with Religion, increased beyond Belief. Atistotle also (witness Clearchus in his Second Book of Sleep, transcribed ) which folephus gives a great Character of a few whom he had feen, for his Wif-Tacitus, dom and Learning. amongst his many Falsities, says this one Truth, that the Jews worshipped that Supreme and Eternal Being, who was Immutable, and could not perish; that is, God, (as Dion Cassius Ipeaks, treating of the same fews) who is Ineffable and Invisible.

8

n

V

(

h

r

(

1

antient Jews; So that there seems to be no need of mentioning what is found, or has formerly been found, of Joshua and others, agreeable to the Hebrew Books; feeing that whoever gives Credit to Moses (which it is a Shame for any one to refuse) cannot but believe those famous Miracles done by the Hand of God; which is the principal Thing here aimed at. Now that the Miracles of later Date, such as those of (a) Elijah, Elishah and others, should not be Counterfeit, there is this further Argument; that in those Times Judaa was become more known, and, because of the Difference of Religion, was hated by the Neighbours, who could very eafily confute the first Rife of a Lye. The History of Jonah's being three Days in the Whale's Belly, is in (b) Lycophron, and Aneas Gazeus, only under the Name of Hercules; to advance whose Fame every thing that was great and Noble is wont to be related of him, as (e) Tacitus observes, Certainly nothing but the manifest Evidence of the History could compel Julian (who was as great an Enemy to the

whose Prophecy, Ensebins says, Prep. Book IX. Ch. 30. that Eupolemus wrote a Book. In the 39th Chapter of the same Book Ensebins quotes a Place of his concerning the Prophe-cies of Jeremiah.

(b) Lycophron, &c. 7 The Verses

are thele.

Of that three-nighted Lyon, whom of old

Triton's fierce Dog with furions Jams devour'd, Within whose Bowels, tearing

of his Liver,

[a] Elijah, &c ] Concerning | He rolled, burning with Heat, though without Fire, His Head with Drops of Sweat

bedew'd all o'er.

Upon which Place Tzetfes fays, Because he was three Days within the Whale. And Ancas Gazaus in Theophraffus: According to the Story of Herenles, who was faved by a Whale swallowing him up, when the Ship in which he ' failed was wrecked.'

(c) Tacitus, &c.] And Ser-

cus affirm.

of

en

he

lit

e-sr

les

pal

of

nd

his

aa

he

h-

irst

come

ng

ted

ing

uld

to

the

leat,

weat

fays,

vith-

neas

Ac-

Her-

y a

up,

h he

Ser-

Flac-

the Jews as to the Christians) to confess (a) that there were some Men inspired by the Divine Spirit amongst the Jews, (b) and that Fire descended from Heaven, and consumed the Sacrifices of Moses and Elias. And here it is worthy Observation, that there was not only very (c) severe Punishments threatned amongst the Hebrews, to any who should falsely assume the Gift of Prophecy; (d) but very many Kings, who by that means might have procured great Authority to themselves; and many learned Men, (e) such as Esdras and others, dared not to assume this Honour to themselves; (f) nay, some Ages before Christ's Time, no Body dared to do it. Much less could so many thousand People

[a] That there were some, &c.]

(b) That Fire descended, &c. ulian, the Xth Book of Cyrill. Ye refuse to bring Sacrifices to the Algar and offer them, because the Fire does not descend from Heaven and confume the . Sacrifices, as it did in Mofes's Time: This happened once to .Mojes, and again long after to Elijah the Tishbite.' See what follows concerning the Fire from Heaven. Cyprian in III of his Testimonies says, That in the Sacrifices, all those that God accepted of, Fire came down from Heaven, and confumed the Things facrificed.' Menander also in his Phanician History mentions that great Drought which happened in the Time of Elias, that is, when Ithobalus reigned amongst the Tyrians. See Josephus in his Antient Hiffory, Book VIII. Ch. 7.

(c) Severe Punishments, &c.] Deut. XIII. 5. XVIII. 20. and the following.

(d) But very many Kings, &c. J No body dared to do it after

David.

(e) Such as Esdras, &c.] The Hebreus are wont to remark upon those Times, Hitherto the

Prophets, now begin the Wife Men. (1) Nay, some Ages before Christ's Time, &c.] Therefore in the Ift Book of Maccabees, IV. 46. we read that the Stones of the Altar which was defiled were laid afide, until there should come a Prophet to Shew what Should be done with them. And in the IXth Chap. ver. 27. of the fame Book. 'So was there a great Affliction in Ifrael, the like whereof was not, fince the time that a Prophet was not feen amongst them. The same we find in the Talmud, in the Title concerning the Council.

People be imposed upon, in avouching a constant and publick Miracle, I mean (a) that of the Oracle, (b) which shined on the High Priest's Breast, which is so sirmly believed by all the Jews to have remained till the Destruction of the first Temple, that their Ancestors must of necessity be well affured of the Truth of it.

& XVII.

0

e: ( c) 3b (

i

t

I

1

(a) That of the Oracle, &c.] See Exodns XXVIII. 30. Levit. VIII. 8. Numb. XXVII. 21. Dent. XXXIII. 8. I Sam. XXI. 11. XXII 10,13,15.XXIII.2,5,9,10, 11,12. XXVIII. 6. Add Nebem VII. 65. and Josephus's Book III. 9. This is The Enquiry after those Things that are to be manifest; In the Son of Syrach XXXIII. 4. For the Word Sina manifest: answers to the Hebrem 1718 Urim, and fo the Seventy translate it in the forecited Places, Numb. XXVII. 21. 1 Sam. XXVIII. 6. and elfe-where dinawow Manifestation, as Exod. XXVIII. 26. Lev. VIII. They also translate DIA Thumim, a hyberar Truth; The Egyptians imitated this, just as Children do Men-Diedorns, Book I. relating the Affairs of the Egyptians, describes the Chief Judge having hung Truth about his Neck. And again afterwards ' The King commands that all Things necessary and fitting fhould be provided for the Subfiftence of the Judges, and that the Chief Judge should have great Plenty. This Man carries about his Neck an Image of precious

Stones hanging on a golden Chain, which they call Truth, and they then begin to hear Cases when the Chief Judge has fixed this Image of Truth. And Alian Book XIV. ch.24, of his various History. 'The ' Judges in old time amongst the · Egyptians were Priests, the oldest of which was Chief, who judged every one; and he ought to be a very just Man, and one that spared no body. He wore an Ornament about his Neck made of Sa-'phire Stone, which was called 'Truth.' The Babylonish Gemara, Chap. 1. of the Book called Jona fays, that fome Things in the first Temple were wanting in the fecond, as the Ark with the Mercy Seat, and the Cherubims, the Fire coming from Heaven, the Schecinah, the Holy Ghost, and the Urim and Thumim.

(b) Which shined on the High Priess's Breast, &c.] This is a Conjecture of the Rabbins without any foundation from Scripture. It is much more credible that the Priest pronounced the Oracle with his Mouth. See our Observat. on Exod. XXVIII. 30. Num. XXVII. 31. Le Clerc.

ıt

e,

2-

e, ſ-

ſ.

in, ey

he

ge V.

he

he

est

ed e a

ar-

12-Saled 14led

igs

nt-

rk

he

ng

ah,

im

gh

sa

th-

p-

ble he

ice

II.

# & XVII. The same proved also from Predictions.

o core plainte at clariformie

THERE is another Argument to prove the Providence of God, very like to this of Miracles. and no less powerful, drawn from the foretelling of future Events, which was very often and very expressly done amongst the Hebrews; such as the (a) Man's being childless who should rebuild Fericho; the destroying the Altar of Bethel, by King Fosiah by Name, (b) above three hundred Years before it came to pass; So also Isaiah foretold the (c) very Name and principal Acts of Cyrus; and Feremiah the Event of the Siege of Ferusalem, after it was furrounded by the Chaldeans; and Daniel (d) the Translation of the Empire from the Assyrians, to the Medes and Persians, and (e) from them to Alexander of Macedon, (f) whose Successors to part of his Kingdom should be the Posterity of Lagus and Seleucus, and what Evils the Hebrews thould undergo from all thefe, particularly (g) the

(a) The Man's being childless, &c.] Compare Josuah VI. 26. with I Kings XVI. 34.

(b) Above three hundred Tears, as Fosephus &c.] CCCLXI. thinks in his Antient History,

Book X. Ch. 5. (c) The very Name, &c.] Chap. XXXVII, XXXVIII. For the folfilling, fee Chap. XXXIX. and I.II. Eusebins, Book IX. ch. 39. of his Præpar. brings a Tellimony out of Eupelemus, both of the Prophecy and the fulfilling of it.

(d) The Translation of the Empire, &c.] Daniel I. 32, 39, V. 28. VII. 5. VIII. 3, 20. X. 20. XI. 2.

(e) From them to Alexander, &c.] In the forecited, Chap. II. 32, and 39. VII. 6. VIII. 5. 6.7, 8, 21. X. 20. XI. 3, 4. (f) Whose Successors. &c.] Chap.

II. 33, 40. VII. 7, 19, 23, 24. VIII. 22. X. 5,6,7,8, 9,10,11, 12, 13, 14, 15, 16, 17, 18,19,20. (g) The famous Antiochus, &c. ] VII. 8, 11, 20, 24,25. VIII. 9, 10, 11, 12, 13, 14, 23, 24, 25, 26. XI. 21, 12, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33,34,35,36,

37, 38, 39, 40, 41, 42, 43, 44, 45. XII. 1, 2, 3, 11. Josephus explains these Places as we do, Book X. Ch. 12; and Book XII. Ch. 11, and Book I. Ch. 1.

(

t

h

b

i

L

famous Antiochus, fo very plainly, (a) that Porphyry, who compared the Gracian Histories extant in his Time with the Prophecies, could not make it out any other way, but by faying, that the Things ascribed to Daniel, were wrote after they came to pass; which is the same as if any one should deny that what is now extant under the Name of Virgil, and was always thought to be his, was writ by him in Augustus's Time. For there was never any more doubt amongst the Hebrews concerning the one, than there was amongst the Romans concerning the other. To all which may be added the many and express Oracles (b) amongst those of Mexico and Peru, which foretold the coming of the Spaniards into those Parts, and the Calamities that would follow.

## And by other Arguments.

(c) To this may be referred very many Dreams exactly agreeing with the Events, which as to themselves and their Causes, were so utterly unknown to those that dreamed them, that they can-

of his Jewish War. Chrysoftom II. against the Jews; making use of the Testimony of Josephus, and Polychronius, and other Greek Writers.

(a) That Porphyry, &c. ] See Hieronymus, upon Daniel through-

Tome II. of the Indian Affairs.

&c. ] What is here faid, does Le Clerc.

ence of God, who takes care of the Affairs of Men; as that there are prefent with them fome invisible Beings, more powerful than Men, whoever believes, will which eafily For believe that there is a God. there is no necessity that all (b) Amongst those of Mexico, Things which come to pass be-&c.] (Garcilazzo de la Vega) side the common Course of Inca, Acosia, Herrera, and o-Nature should be ascribed to thers, relate strange Things of God himself; as if whatever these Oracles. See Peter Ciexa, cannot be effected by Men, or the Power of corporeal Things, (c) To this may be referred, must be done by him himself.

ry,

his

out

a-

to eny

ril,

im

iny the

mna-

200

122-

hat

ms

to

un-

an-

not

care

that

hem

more

hich

eafily

For

t'all

be-of

1 10

tever

felf.

or ings, not without great Shamelessness be attributed to natural Causes; of which kind the best Writers afford us eminent Examples. a) Tertullian has made a Collection of them in his Book of the Soul; and (b) Ghosts have not only been seen, but also heard to speak, as we are told by those Historians who have been far from superstitious Credulity; and by Witnesses in our own Age, who lived in Sina, Mexico, and other Parts of America; Neither ought

(a) Tertullian has made a Col- first of the Race of the Osma-lection, &c. ] Chap. XLVI nide in the Lipsian Monita, where he relates the remark- Book I. Chap. 5. and others able Dreams of Aftyages, of Philip of Macedon, of the Hi-merraan Woman, of Laodice, of Mithridates, of Ithrian Balaris, of M. Tully, of Arterins, of the Daughter of Polycrates Samins, whom Cicero calls his Nurse, of Cleonomus Picta, of Sophocles, of Neoptolemus the Tragedian. Some of these we find in Valerius Maximus, Book I. Chap. 7. besides that of Calpurnia concerning Cafar, of P. Decius, and T. Manlius the Consuls, T. Atinins, M. Tully in his Banishment, Hannibal, Alexander the Great, Simonides Crasus, the Mother of Diony fins the Tyrant. C. Sempronius Gracchus; Caffins of Parmenia, Aterius Rusus the Roman Knight, Hamiltar the Carthaginian, Alcibiades the Athenian, and a certain Arcadian. There are many remarkable Things in Tully's Books of Divination; neither ought we to forget that of Pliny, Book XXV. Chap. 2. concerning the Mother of one that was fighting in Lusitania Add also those of Antigonus and Artuenles, who was the

collected by the industrious Theodore Zuinger, Vol. V. Book IV. the Title of which is Con-

cerning Dreams.

(b) And Ghosts have not only, &c. 1 See Plutarch in the Life of Dien and Brutus, and Appien of the same Brutus in the fourth of his Civilia, and Florus, Book IV. Chap. 7. Add to thefe. Tacitus concerning Curtius Rufus, Annal XI. which fame History is in Pliny, Epist. XXVII. Book VII. together with another; concerning that which Wife and Couragious Philofopher Athenodorus law at Athens. And those in Valerius Maximus, Book I. Chap. 8. especially that of Cassins the Epicuraan, who was frighted with the fight of Cafar whom he had killed; which is in Lipsius, Book I. Chap. V. 5. of his Warnings. Many fuch Histories are col-lected by Chryspens, Plutarch in his Book of the Soul, and Numenius in his fecond Book of the Soul's Immortality, mentioned by Origen in his fitth against Celfas.

ought we to pass by (a) that common Method of examining Persons Innocence by touching a redhot Iron, mention'd in so many Histories of the German Nation, and in their very Laws.

& XVIII. The Objection of Miracles not being feen now, answered.

NEITHER is there any Reason why any one should object against what has been said, because no fuch Miracles are now feen, nor no fuch Predictions heard. For it is sufficient to prove a Divine Providence, that there ever have been such. Which being once establish'd, it will follow, that we ought to think God Almighty forbears them now, for as wife and prudent Reasons, as he before did them. Nor is it fit that the Laws given to the Universe for the natural Course of Things, and that what is future might be uncertain, should always,

(a) That common Method, &c. ] of old in Feronia's Grove upon See the Testimonies of this Marter collected by Francis Jures, to Things which happened conof Chartres. Sophocles's Antigone tells us how old this is, where the Theban Relations of Oedigus speak thus.

We are prepared with Hands to touch the Iron,

And fnatch the Fire, or to invoke the Gods,

That we are innocent and did not do it.

Which we learn also from the Report of Strabo, Book V. and Pliny's Natural Hift. Book for Uticensis in his Book of Virgil's XIth Anead. Allo in Theophrafius. those Things which were feen

the Mountain Soracte. To thele the 74th Epistle of Ivon Bishop trary to the common Course of Nature, we may add, I think, those we find made use of to preferve Mens Bodies from being wounded, by Arrows. See also the certain Testimonies, those who have concerning spoke after their Tongues were cut out for the fake of Religion, fuch as Justinian, Book I. C. of the Pratorian Office of a Prælect in Africa. Procopius in the Ist of his Vandalicks. VII. Chap. 2. and Servius upon Perfecutions, and Aneas Gaza

£

e

g

ne

fe

e-

h.

at

ore

he

nd

ld

ys,

non

rele

on-

nk, to be-

See

nies,

vere

ion,

of

ræ-

in

Vi-

of

aza

always, or without good Reason be suspended, but then only, when there was a sufficient Cause; as there was at that time when the Worship of the true God was banished almost out of the World, being confined only to a small Corner of it, viz. Judaa; and was to be defended from that Wickedness which surrounded it, by frequent Assistance. Or when the Christian Religion, concerning which we shall afterwards particularly treat, was, by the Determination of God, to be spread all over the World.

## NIX. And of there being so much Wickedness.

Some Men are apt to doubt of a Divine Providence, because they see so much Wickedness practised, that the World is in a manner overwhelmed with it like a Deluge: Which they contend should be the Business of Divine Providence, if there were any, to hinder or suppress. But the Answer to such, is very easy. When God made Man a free Agent, and at liberty to do well or ill, (reserving to himself alone a necessary and immutable Goodness) (a) it was not sit that he should put E

(a) It was not fit, &cc.] Thus Tertullian against Marcion II.
An entire Liberty of the Will, is granted him on each side, that he may always appear to be Master of himself, by doing of his own accord that which is good, and avoiding of his own accord that which is evil. Because Man, who is in other respects subject to the Determination of God, ought to do that which is just out of the good pleasure of his own free Will. But neither the Wages of

that which is good or evil, can ignify be paid to him who is found to be good or evil out of Neceffity, and not out of Choice. And for this Reason was the Law appointed, from the exclude but to prove Liberty, by voluntarily performing Obedience to it, or by voluntarily transgressing it, so that in either Event the Liberty of the Will is manifest. And again afterwards. Then the Consequence would have been, that God would have withdrawn that Liberty which

fuch a Restraint upon evil Actions, as was inconfiftent with this Liberty. But whatever Means of hindering them, were not repugnant to fuch Liberty; as establishing and promulging a Law. external and internal Warnings, together with Threatnings and Promises; none of these were neglected by God: Neither would he suffer the Effects of Wickedness to spread to the furthest; so that Government was never utterly subverted, nor the Knowledge of the Divine Laws entirely extinguished. And even those Crimes that were permitted, as we hinted before, were not without their Advantages, when made use of either to punish those who were equally wicked, or to chastife those who were slipt out of the way of Virtue, or else to procure some eminent Example of Patience and Constancy in those who had made a great Progress in Virtue. (a) Lastly, Even they themselves whose Crimes seemed to be overlooked for a time, were for the most part punished with a proportionable Punishment, that the Will of God might be executed against them, who acted contrary to his Will.

& XX. And

e

n

tl

11

thi

fto

which was once granted to Man ;

clowed them. Origen in his IVth Book against Celfus, handles this Matter, as he uses to do others, very learnedly; where amongst other Things, he fays, That you acstroy the Nature of Virtue, if you take away Liberty.

(a) Lafely, Even they themselves, &c.] Concerning this whole Matter, See the Note at Sed. VIII.

<sup>\*</sup> that is, would have retained with-"in himselt his Fore-knowledge. and exceeding Power, whereby

<sup>·</sup> he could have interpoled to hinder Man from falling into danger

by attempting to make an ill Use of his Liberty. For if he bad in-' terpofed, he would then have

taken away that Liberty which

<sup>-</sup> his Reason and Goodness had al-

SXX. And that fo great, as to oppress good Men.

AND if at any time Vice should go unpunished, or, which is wont to offend many weak Perfons, some good Men, oppressed by the Fury of the Wicked, should not only lead a troublesome Life, but also undergo an infamous Death: we must not presently from hence take away the Divine Providence, which, as we have before observed, is established by such strong Arguments; but rather, with the wifest Men, draw this following Inference:

& XXI. This may be turned upon them, so as to prove that Souls survive Bodies.

THAT fince God has a Regard to humane Actions, who is himself just; and yet these Things come to pass in the mean time. we ought to expect a Judgment after this Life, lest either remarkable Wickedness should continue unpunished. or eminent Virtue go unrewarded and without Enjoyment.

& XXII. Which is confirmed by Tradition.

d

h

is

S, ft (-0 24

es, ple L

In (a) order to establish this, we must first show that Souls remain after they are separated from their

<sup>(</sup>a) In order to establish this, &c.] and to his Ethick's Tome VI. Whoever has a mind to read this Argument more largely handled, I refer him to Chryso-from on the IId Cor. chap. 18. | Damons: And to his IVth Difficom on the IId Cor. chap. 18. |

their Bodies; which is a most ancient Tradition, derived from our first Parents (whence elfe could it come?) to almost all civilized People; As appears (a) from Homer's Verses, (b) and from the Philosophers, not only the Greek, but also the ancient Gauls (c) which were called Druids, (d) and the Indians called Brachmans, and from those Things which many Writers have related (e) concerning the Egyptians (f) and Thracians,

Especially in that Part called vexuite concerning those that are departed: To which may be added the like in Virgil, lin Seneca's OEdipus, Lucan, Stasins, and that in Samuel, I Sam. XXVIII.

(b) And from the Philosophers, &c.] Pherecydes, Pythagoras, and Plato, and all the Difciples of them. To these Ju-fin adds Empedocles, and many Oracles in his IId Apologetick; and Theodoret adds Anaxageras and Xenocrates.

(c) Which were called Druide, &c.] Thefe taught that Souls did not dye. See Cafar, Book VI. of the War with the Gauls, and Strabo Book IV. of the same. These and others say, that Souls are incor-ruptible; (see also Lucan, Book I. 455.)

(d) And the Indians called Brachmans, &c.] Whose Opinion Strabo explains to us thus, Book XV. We are to \* think of this Life, as of the State of a Child before it be concerning the Thracians, fays,

(a) From Homer's Verses,&c.] | Born, and of Death as a Birth ' to that which is truly Life and ' Happiness to wife Men.' See alfo a remarkable place con-cerning this matter, in Porphyry's IVth Book against eating

Living Creatures.

(e) Concerning the Egyptians, &c.] Herodotus in his Enterpe fays, that it was the Opinion of the Egyptians, That the Soul of Man was Immortal. The fame is reported of them by Diogenes Laertius, in his Preface, and by Tacitus, Book V. of his History of the Jews. They Buried rather than Burnt their Bodies, after the manner of the Egyptians; they having the same Regard and Persuasion concerning the Dead. See Diodorus Siculus, concerning the Soul of Ofiris; and Servins on the VIth Anead, most of which is taken from the Egyptians.

(f) And Thracians, &c.] Repeat here the places of Hermippus, concerning Pythagoras, which we before quoted out of Josephus. Mela, Book II.

r

and also of the Germans. And moreover concerning a Divine Judgment after this Life, we find many Things extant, not only among the Greeks, (a) but also among the Egyptians (b) and Indians, as Strabo, Diogenes Laertius and (c) Plutarchtell us: To which we may add a Tradition that the World should be burnt, which was found of Old (d) in Hystaspes and the Sybils, and now also

Some think that the Souls of ments that are exercised among se those who Dye, return again; the Souls departed. others, that though they do not return, yet they do not Dye, but ' go to a more Happy Place.' And Solinus concerning the fame, Ch. X. Some of them think that the Souls of those who Dye, return again; others, that they do do not Dye, but are made more happy. Hence arose that Cufrom of attending the Funerals with great Joy, mentioned by these Writers, and by Valerius Max. Book I. Ch. V. 12. That which we before quoted out of the Scholiast upon Aristophanes, makes this the more Credible, viz. that some of the Hebrews of old came into Thrace.

d

ee

1-

7-

g

18,

pe

on

luc

he

by

re-

of

bey

eir

the

me

Tn-

THS

oul

the

is

Re-

ler-

ras,

·out

11.

fays,

ome

(a) But also among the Egyptians, &c. ] Diodorns Siculus, Book I. fays, that what Orpheus delivered concerning Souls departed, was from the Egyptians. Repeat what we now quoted out of Tacitus.

(b) And Indians, &c.] Amongit the Opinions of whom, Strabo Book XV, reckons that concerning the Judg-

(c) And Plutarch, &c.] Concerning thole whole Punishment is deferred by the Gods, and concerning the Face of the Moon's Orb. See a famous place of his, quoted by Eusebius, Book XI. Ch. 38, of his Gospel Preparat. out of the Dialogue concerning the Soul

(d) In Hystaspes and the Sybils, &c.] See fustin's 1Id Apologetick, and Clemens, Strom. VI. whence is quoted that from the Tragoedian.

For certainly that Day will come, 'twill come,

When the gilded Sky Shall from his Treasure send

A liquid Fire, whose all devouring Flames,

By Laws unbounded, shall de-Stroy the Earth,

And what's above it; all Shall vanish then,

The Water of the Deep Shall turn to Smoke,

The Earth Shall cease to now-The Trees; the Air,

Instead of bearing up the Birds, Shall Burn.

a) in Ovid and (b) Lucan, and amongst (c) the Indians in Siam; A Token of which, is the Sun's approaching nearer to the Earth, (d) observed by Astronomers. So likewise upon the first going into the Canary Islands and America, and other distant Places, the same Opinion, concerning Souls and Judgment, was found there.

6 XXIII. And

(a) In Ovid, &c. ] Metamer- 1

phofis, Book I. For he remembred 'twas by

Fate decreed To future times, that Sea and Earth and Heav'n

Should Barn, and this vast Frame of Nature fail.

(b) And Lucan, &c. ] Book I. ---- So when this Frame's diffolu'd,

And the World's last Hour in future Times approaches,

All to its Antient Chaos Shall return;

The Stars confounded tumble into Sea,

The Earth refuse its Banks, and try to throw off

The Ocean. The Moon 7 2123 5 counter to the Sun,

Driving Her Chariot thro' the burning Sky

the Day.

turb'd ibroughout.

his Book to Marcia; The Stars ' some other Notes of this kind, Shall run upon each other; and ' unless he had studied such fort every Thing being on a Flame, of Things more. that which non Shines regularly, Shall then burn in one Fire.

(c) The Indians in Siam, &c.] See Ferdinand Mendefins.

(d) Observed by Astronumers, &c.] See Copernicus's Revolutions, Book III. Ch. 16. schim Rhaticus on Copernicus, und Gemma Frifius. Ptolemy, Book III. Ch. 4. of his Mathematick Syntax. That the World is not now upheld by that Power it was formerly, as it felt declares, and that its Ruin is evidenced by the Proof how the Things in it fail, fays Cyprian to Demetrius. The Earth is nearer to the Sun in its Perihelion's, that is, when it is in the extreme Parts of the lesier Axis of its Parabola, though the Earth always approaches at the fame Diftances; yet it is manifest from hence, that at the Will of God, it may Enrag'd, and challenges to rule approach still nearer, and if it to pleales Him, be set on Fire The Order of the World's dif- by the Sun, as it happens to Comets. Le Clerc. 'It were to Lucan was preceeded by his be wished that the learned Re-Uncle Seneca, in the end of 'marker had left out this and

n-

1's by

ng

er

ng

nd

[c.]

ers, lu-

Fc-

us,

alfo

of

hat

ield

er.

hat

roof

lays

rth

its

15

the

ola,

apes;

ice,

nay it

ire

to

e to

Re-

and nd.

ort

#### & XXIII. And no way repugnant to Reason.

(a) NEITHER can we find any Argument drawn from Nature, which overthrows this ancient and extensive Tradition: For all those Things which feem to us to be destroyed, are either deftroyed

Argument, &c.] This Matter been made appear by certain might be handled more exact- Philosophick Arguments drawn ly, and upon better Principles from the Nature of the Soul; of Philotophy, it our Room | because we are ignorant of it. would allow it. I. We ought it is true indeed, that the Soul to define what we mean by is not, by its own Nature. rethe Death of the Soul, which would happen, if either the Substance of the Soul were reduced to no.hing, or if there were fo great a Change made in it, that it were deprived of the use of all its Faculties; thus Material Things are faid to be destroyed, if either their Substance ceases to be, or it their Form be so altered, that they are no longer of the same Species; as when Plants are to which befalls Brute Crea-It cannot be proved tures. II. does perish: For Bodies are not entirely deflroyed, but only divided, and their Parts fepather can any Man prove, that the Soul ceases to think, which is the Life of the Soul, after the Death of the Man; for it does not follow that when the Body is destroyed, the Mind is deftroyed too, it hathat it is a Material Substance

(a) Neither can we find any III. Nor has the contrary yet is not, by its own Nature, reduced to nothing; neither is the Body; this must be done by the particular A& of their Creator. But it may possibly be without any Thought or Memory; which State, as I before faid, may be called the Death of it. But, IV. If the Soul, after the Diffolution of the Body, should remain for ever in that State, and never return to its Thought or Memory again, then there can be Burnt, or Putrifyed; the like no account given of Divine Providence, which hath been proved to be, by the foregothat the Substance of the Soulling Arguments. God's Goodnels and Justice, the love of Virtue, and hatred to Vice, which every one acknowledges rated from each other. Nei- in him, would be only empty Names; if He should confine his Benefits to the short and fading good Things of this Life, and make no distinction betwixt Virtue and Vice; both good and bad Men equally perifling for ever, withving never yet been proved out feeing in this Life any Rewards or Punishments, dilflroyed by the Opposition of something more powerful than themselves, as Cold is destroyed by the great Force of Heat; or by taking away the Subject upon which they depend, as the Magnitude of a Glass, by breaking it; or by the Defect of the Efficient Cause, as Light by the Absence of the Sun. But none of these can be applied to the Mind; not the first, because nothing can be conceived contrary to the Mind; may, such is the peculiar Nature of it, that it is capable equally, and at the fame time, of contrary Things in its own, that is, in an intellectual Manner. Not the fecond, because there is no Subject upon which the Nature of the Soul depends; (a) for if there were any, it would be a Humane Body; and that it is not so, appears from hence, that when the Strength of the Body fails by Action, the Mind only does not contract any Weariness by acting. (b) Also the Powers of the

ing; which it we take away, of almost any other Thing, as Grotius has sufficiently shown by those Arguments, whereby he has demonstrated that all Things were Created by God. Since therefore there is a God, who loves Virtue and abhors Vice; the Souls of Men must be Immortal, and referved for Rewards or Punishments in another Life. But this requires further Enlargement. Le Clerc.

(a) For if there were any, &c.]

dispensed to those who have proves very well from Old done well or ill: And hereby Men, Book I. Ch. IV. con-God would ceafe to be God cerning the Soul. Also Book that is, the most perfect Be III. Ch. IV. he commends Anaxagoras, for faying that we cannot give any Account the Mind was Simple and unmixt, that it might distinguish

other Things.

(b) Also the Powers of the Body, &c.] Aristotle, Book III. of the Soul says: 'That there is onot the like Weakness in the Intellectual Part, that there is in the Sensitive, is evident from the Organs of Sense, and from Senfation it felf; for there can be no Senfation, where the Obe ject of fuch Sensation is too ftrong; that is, where the Sound is too loud, there is no Sound; That there is none, Ariftotle and where the Smell is too ftrong, Body suffer by the too great Excellency of the Things, which are the Objects of them, as Sight by the Light of the Sun. (a) But the Mind is rendred the more perfect, by how much the more excellent the Things are, about which it is conversant; as about Figures abstracted from Matter, and about universal Propositions. The Powers of the Body are exercised about those Things which are limited by Time and Place, but the Mind about that which is Infinite and Eternal. Therefore, fince the Mind in its Operations does not depend upon the Body, fo neither does its Existence depend upon it; for we cannot judge of the Nature of those Things which we do not see, but from their Operations. Neither has the third Method of being destroyed, any Place here: For there is no Efficient Cause from which the Mind continually flows: Not the Parents, because the Children live after they are dead. If we allow any Cause at all from whence the Mind flows, it can be no other than the first and universal Cause, which, as to its Power, can never fail; and as to its Will, that That should fail, that is, that God should will the Soul to be destroyed, this can never be proved by any Arguments.

ES & XXIV. Bus

more than it is by meaner and Death of it.

2

S 1-

n

n

n

n

)-

00 d 1;

or

or the Colours too bright, they of Plotinus, quoted by Ensebins, cannot be smelt nor seen. But in his Prepar. Book XV. Ch. 22. the Mind, when it confiders Add also, that the Mind can over-. Things most excellent to the come those Passions which arise " Understanding, is not hindred from the Body, by its own Power; by them from thinking, any and can chuse the greatest Pains

Things, but rather excited by them; because the Sensitive &c.] And those are the most excellent Actions of the Mind at the Body, but the Mind may. Which call it off most from the

Add to this, the famous place Body.

## & XXIV. But many Things favour it.

NAV, there are many not inconfiderable Arguments for the contrary; fuch as (a) the absolute Power every Man has over his own Actions: a natural Desire of Immortality; the Power of Conscience, which comforts him when he has performed any good Actions, though never fo difficult; and, on the contrary, (b) torments him when he has done any bad Thing, especially at the approach of Death, as it were with a Sense of impending Judgment; (c) the Force of which. many

(a) The Absolute Power every (d) The Force of which, &c.]
Man has over his own Act:- Witness that Epistle of Tiberidespise for the fake of God. Beside, the Power of Underlimited as it is in other Creatures, but unwearyed, and exby this means like unto God; which difference of Man from other Creatures, was taken Notice of by Galen.

his Common-Wealth: When Death feems to approach any which before he did not think of.

ons, &c.] And over all other Living Creatures. To which may be added, the Knowledge of God, and of Immortal Beings. An Immortal Creature is not known by worse that I hould write at this time, let the Gods and Goddess destroy me that Creature is not known by any Mortal one, fays Sallust the 'to perish, if I know.' Which Philosopher. One remarkable Words, after Tacitus had reci-Token of this Knowledge is, ted in the VIth of his Annals, that there is nothing fo grie- he adds, 'So far did his Crimes vous, which the Mind will not and Wickedness turn to his Pu-'nishment; So true is that Asser. ' tion of the Wifest of Men, that flanding and Acting, is not if the Breafts of Tyrants were ' laid open, we might behold the Gnawings and Stingings of them, tends it felf infinitely, and is when, as the Body is bruised with Stripes, so the Mind is torn with Rage and Lust and evil Deligns.' The Person which Tacitus here means, is Plato, (b) Torments him when he has who fays of a Tyrant, in done, &c. ] See Plato's Ift Book of Book IX. of his Common-Wealth: 'He would appear to be in reality a Beggar, if any One, Fear and Sollicitude comes one could but fee into his whole upon him, about those Things 'Soul; full of Fears all his Life long

many times could not be extinguished by the worst of Tyrants, tho' they have endeavoured it never fo much; as appears by many Examples.

& XXV. From whence it follows, that the End of Man is Happine's after this Life.

IF then the Soul be of fuch a Nature, as contains in it no Principles of Corruption; and God has given us many Tokens, by which we ought to understand, that his Will is, it should remain after the Body; there can be no End of Man proposed more worthy of Him, than the Happiness of that State; and this is what Plato and the Pythagoreans said, (a) that the End of Man was to be made most like to God. Thus what Happiness is, and how to be secured, Men may make some Conjectures; but if there be any thing concerning it, revealed from God, that ought to be esteemed most true and most certain.

\$ XXVI. Which we must secure, by finding out the true Religion.

Now fince the Christian Religion recommends it felf above all others, whether we ought to give Credit to it or no, shall be the Business of the second Part of this Work to examine.

olong, full of Uneafiness and Tor- Eye to this place of Plato, when ment.' The same Philosopher he describes Rusinus in his second has something like this in his Poem. Gorgias. Suctonius, Ch. 67, being about to recite the forementioned Epistle of Tiberius, introduces it thus. At last, when he was quite wearyed out, &c.] Which the Stoicks had in the beginning of such an E-from Plato, as Clement remarks, pisse as this, he confesses almost Strom. V. " all his Evils." Clandian had an

11

1

h 03

n

O y

lefe g. 3.

--- -- Stains within Deform his Breaft, which bears the Stamp of Vice. (a) That the End of Man was,



# BOOK the Second.

& I. That the Christian Religion is true.



HE Design then of this second Book (after having put up our Petitions to Christ, the King of Heaven, that he would afford us fuch Affistances

of his holy Spirit, as may render us fufficient for fo great a Business) is not to treat particularly of all the Opinions in Christianity; but only to show that the Christian Religion it felf is most true and certain; which we attempt thus.

& II. The Proof that there was such Person as Jesus.

THAT Jesus of Nazareth formerly lived in Judea, in the Reign of Tiberius the Roman Emperor, is constantly acknowledged, not only by Christians dispersed all over the World, but also by all the lews which now are, or have ever wrote fince that time; the same is also testified by Heathens, that is, fuch as did not write either of the Jewish, or of the Christian Religion, (a) Sue-

(a) Suetonins, &c.] In his Name was more known to the Claudins, Ch. 25. where Coresto Greeks and Latins.

is put for Christo, because that

tonius, (a) Tacitus, (b) Pliny the Younger, and many after these.

That

(a) Tacitus, &c.] Book XV. logetick concerning this Hiftowhere he is speaking of the ry, where he addresses himself Punishment of the Christians. to the Emperors and Roman The Author of that Name was Senate, who might know those Christ, who in the Reign of Tiberius, Suffered Punishment under his Procurator Pontius Pilate. False Gods; which same Reafon Taciens had to curse the Jews; and Pliny the Elder, matter, which is the same with Pilate, was acknowledged by many at Rome in Nero's time, to be the Christ. Compare that of Justin in his Ild. Apo-

Things from the Acts.

(a) Pliny the Younger, &c.] The Epistle is obvious to e-Where the great Crimes and very one, viz. Book X. Ch. Hatred to humane kind they 97. which Tertullian mentions are charged with, is nothing in his Apologetick, and Enfebut their Contempt of bins in his Chronicon; where we find that the Christians were used to say a Hymn to Christ as God, and to bind when he calls the Jews, a Peo-ple remarkable for Contempt of the Gods. That is, very many bear committing Theft, Robof the Romans were come to bery or Adultery; to be true this, that their Confciences to their Word, and strictly were not affected by that Part perform their Trust. Pliny of their 'I heology which was blames their Stubborness and of their I heology which was Civil (which Seneca commends) but they feigned it in their outward Actions, and kept it outward Actions, and kept it in the contract of the Law, looking upon Worship as a Wine before the Shrines of the Thing of Custom, more than Deities, nor curse Christ, nor in Reality. See the Opinion of could they be compelled to do Varro and Seneca about this it by any Torments whatfoto that of Trajan, fays, that He openly declares himfelf to that of Tacitus; in Augustin, Book V. Ch. 33. and Book VI. Ch. 10. of his City of God. In the mean time it is cates the Roman Gods. Oriwith Observation, that Jesus, gen in his IVth Book against who was punished by Pontius Celsus, tells us, there was a

5

#### That he died an ignominious Death.

THAT the same Jesus was crucified by Pontius Pilate, the President of Judaa, is acknowledged by all the same Christians, notwithstanding it might feem dishonourable to them who worship such a Lord. (a) It is also acknowledged by the Jews, though they are not ignorant how much they lie under the Displeasure of the Christians, under whose Government they every where live, upon this Account, because their Fathers were the Cause of Pilate's doing it. Likewise the Heathen Writers we mentioned, have recorded the same to Posterity; (b) and a long time after, the Acts of Pilate were extant, to which the Christians sometimes appealed. Neither did Julian, or other Opposers of Christianity, ever call it in Question. So that no Hiflory can be imagined more certain than this: which is confirmed by the Testimonies, I don't fay of fo many Men, but of fo many People, which differed from each other. (c) Notwithstanding which we find Him worshipped as Lord, throughout the most distant Countries of the World.

& III. And

Who call him 1777, that is, hanged. Benjaminis Tude nsis in his Itinerary, acknowledges that Jefus was flain at fern-

(b) And a long time after, &c. See Epiphanius in his Teffarefcadocatita. (It were better to at large, upon 2 Cor. V. 7.

(a) It is also acknowledged, &c.] have omitted this Argument, because some imprudent Christians might appeal to some sputious Acts; for it does not appear there was any Genuine. Le Clerc.)

(c) Notwithstanding which, &c.] Chryfostom handles this matter

II.

Pon-

OW-

ind-

who

edg-

rant

the

very heir

it.

ned, ong

lei-

ifti-

Hi-

nis; ont

'eo-Not-

as of

1nd

nent,

Chri-

forne

not uine.

Sec. ]

atter

& III. And yet, after his Death, was worshipped by wife Men.

AND That, not only in our Age, or those immediately foregoing; but also even in the first, the Age next to that in which it was done, in the Reign of the Emperor Nero; at which time the forementioned Tacitus, and others attest, that very many were punished because they professed the Worship of Christ.

& IV. The Caufe of which, could be no other, but those Miracles which were done by him.

A ND there were always very many amongst the Worshippers of Christ, who were Men of good Judgment, and of no small Learning; such as (not to mention Fews) (a) Sergius the President of Cyprus, (b) Dionysius the Areopagite, (c) Polycarp, (d) Justin, (e) Irenaus, (f) Athenagoras, (g) Origen, (h) Tertullian, (i) Clemens Alexandrinus, and others: Who being fuch Men:

(a) Sergius the President, &c.]

(b) Dionyfius the Arcopagite,

&c.] Acis XVII. 34.

(c) Polycarp, &c.] Who suffered Martyrdom in Asia, in the CLXIXth Year of Christ, according to Enfebius.

(d) Justin, &c.] Who published Writings in Defence of the Christians, in the CXLIId Year of Christ. See the same Enfebins.

(e) Irenans, &c.] He flourished at Lyons, in the CLXXXIIId.

Year of Christ.

(f) Athenagoras, &c.] This Man was an Athenian. He flourished about the CLXXXth Year of Christ, as appears from the Infcription of his Book.

(g) Origen, &c ] He flourished about the CCXXXth Year of

Christ.

(b) Tertuliian, &c.] Who was Famous in the CCVIIIth Year of Christ.

(i) Clemens. Alexandrinus, &cc.] About the same time. See Euschius.

5

ł

1

t

Men: why they should themselves be Worshippers of a Man that was put to an ignominious Death, especially when almost all of them were brought up in other Religions, and there was neither Honour nor Profit to be had by the Christian Religion; Why, I say, they should do thus, there can be no Reason given but this one, that upon a diligent Enquiry, fuch as becomes prudent Men to make in a Matter of the highest Concern to them, they found that the Report which was spread abroad concerning the Miracles that were done by him, was true, and founded upon sufficient Testimony: Such as healing fore Difeases, and Those of a long Continuance, only by a Word, and this publickly; restoring Sight to him that was born blind; increasing Bread for the feeding of many Thousands, who were all Witnesses of it; refloring the Dead to Life again, and many other fuch like.

& V. Which Miracles cannot be ascribed to any Natural or Diabolical Power, but must be from God.

WHICH Report had fo certain and undoubted a Foundation, that neither (a) Celsus, nor (b) Julian, when they wrote against the Christians,

(a) Celfus,&c.] Whose Words, in Book II. of Origen are: · You think he is the Son of God, · because he healed the Lame and

when he fays in the Words recited by Cyril, Book VI. . Un-' lefs any one will reckon amongst the most difficult Things, heal-

the Blind.'

(b) Julian, &c.] Nay, he ing the Lame and the Blinds and casting out of Devils in plainly confesses the Thing, Bethsaida and Bethany.

I.

ri.

m

re

le

0

is

2-

le

le

e

d

S

n

-

r

ans, dared to deny that some Miracles were done by Christ; (a) the Hebrews also confess it openly in the Books of the Talmud. That they were not performed by any Natural Power, fufficiently appears from hence, that they are called Wonders or Miracles; nor can it ever be, that grievous Distempers should be healed immediately, only by a Word speaking, or a Touch, by the Power of Nature. If those Works could have been accounted for by any natural Efficacy, it would have been faid fo at first by those, who either professed themselves Enemies of Christ when he was upon Earth, or of his Gospel. By the like Argument we gather, that they were not juggling Tricks, because very many of the Works were done openly, (a) the People looking on; and amongst the People many Learned Men, who bore no good Will to Christ, who observed all his Works. To which we may add, that the like Works were often repeated, and the Effects were not of a thort Continuance, but lasting. All which rightly considerd, as it ought to be, it will plainly follow, according to the Fews own Confession, that these Works were done by some Power more than Humane, that is, by fome good or bad Spirit: That thefe Works were not the Effects of any bad Spirit, is from hence evident, that this Doctrine of Christ, for the Proof of which these Works were performed, was opposite to those evil Spirits: For it forbids the Worship of evil Spirits; it draws Men off from all Immorality, in which fuch Spirits delight. It appears also from the Things

<sup>(</sup>a) The Hebrews also, &c.] (b) The People looking on, &c.] Acis XXVI. 26. Luke XII. In the Title Aboda Zara.

Things themselves, that where-ever this Dostrine has been received, the Worship of Dæmons and (a) Magical Arts have ceased; and the One God has been worshipped, with an Abhorrence of Dæmons; whose Strength and Power (b Porphyry acknowledges were broken upon the coming of Christ. And it is not to be believed, that any evil Spirits should be so imprudent, as to do those Things, and that very often, from which no Honour or Advantage could arise to them, but on the contrary great Loss and Disgrace. Neither is it any way confishent with the Goodness or Wisdom of God, that he should be thought to fuffer Men, who were free from all wicked Designs, and who feared him, to be deceived by the Cunning of Devils; And fuch were the first Disciples of Christ, as is manifest from their unblameable Life, and their suffering very many Calamities, for Conscience-sake. If any one should say these Works were done by good Beings, who yet are inferior to God; this is to confess, that they were well-pleasing to God, and redounded to his Honour; because good Beings do nothing but what is acceptable to God, and for his Glory. Not to mention, that some of the Works of Christ were such as seem to declare God himself to be the Author of them, fuch as the raising more than one of those that were dead, to Life. Moreover, God neither does, nor fuffers Miracles to be done, without a Reason; for it does not become a wise Lawgiver

(b) Porphyry acknowledges. &c.

of Christ. Ads XIX. 19.

<sup>(</sup>a) Magical Arts, &c.] The The Place is in Euschins's Prap. Books about which, were burnt Book V. Ch. 3. After Christ by the Advice of the Disciples ' was worshipped, no Body experienced any publick Benefit of the Gods.

II.

ine

2115 ne

nce or-

coed,

s to ich

em,

ice. od-

be

all

de-

ere om

ery

any boo to

od,

boo

od,

hat

em

of

ofe

iei-

th-

vise

ver

rep.

hrift

exnent

Lawgiver to depart from his Laws, without a Reason, and that a weighty one. Now no other Reason can be given, why these Things were done, but that which is alledged by Christ, viz. (a) to give Credit to his Doctrine; nor could they who beheld them, conceive any other Reafon in their Minds: Amongst whom fince there were many of a pious Disposition, as was said before, it would be prophane to think God should do them to impose upon such. And this was the fole Reason why many of the Jews, who lived near the Time of Jesus, ((b) who yet could not be brought to depart from any Thing of the Law given by Moses, such as they who were called Nazarens and Ebionites,) nevertheless owned Jesus to be a Teacher sent from Heaven.

& VI. The

trine, &c.] We may add that the Event it felf, in that to great a Part of Mankind embraced the Christian Religion, shows that it was a Thing so worthy of God, as for him to confirm it with Miracles at the Beginning. If he did fo many for the Sake of one Nation, and that no very great one, I mean, the fewish; how much more agreeable to his Goodness was it, to bestow this heavenly Light, to fo great a Part of Mankind, who laid in the thickest Darkness. Le Clerc.

(b) Who yet could not be brough , &c.] See Ads XV. Rom. XIV. Hieronymus in the Ensebian Chronicon, for the Year of Christ

(a) To give Credit to his Do- CXXV, after he had named rine, &c.] We may add that fifteen Christian Bishops of Jee Event it felf, in that to rufalem, adds, These were all · Bishops of the Circumcision, who Governed till the Destruction of Jerusalem under the Em-peror Adrian.' Severus Sulpitius, concerning the Christians of those Times and Places, fays, 'They believed Christ to be God, whilft they observed also the Law; and the Church had a ' Priest out of these of the Circumcition.' See Epiphanins, where he treats of the Nazarens and F.bionites. Nazarens was a Name not for any particular Part, but all the Christians in Palestine were so called, because their Master was a Nazarene.

ne

to

ci th fr

te

0

te

(

b

1

P

F

& VI. The Resurrection of Christ proved from credible Testimony.

CHRIST's coming to Life again in a wonderful Manner, after his Crucifixion, Death and Burial, affords us no less good an Argument for those Miracles that were done by him. For the Cristians of all Times and Places, affert this not only for a Truth, but as the principal Foundation of their Faith: Which could not be, unless they who first taught the Christian Faith, had fully perfuaded their Hearers, that the Thing did come to pass. Now they could not fully perfuade Men of any Judgment of this, unless they affirmed themselves to be Eye-witnesses of it; for without fuch an Affirmation, no Man in his Senses would have believed them, especially at that time when fuch a Relief was attended with fo many Evils and Dangers. That this was affirmed by them with great Constancy, their own Books, (a) and the Books of others, tell us; nay, it appears from those Books, that they appealed to (b) five Hundred Witnesses, who saw Jesus after he was risen from the Dead. Now it is not usual for those that speak Untruths, to appeal to fo many Witnesses. Nor is it possible fo many Men should agree to bear a False Testimony. And if there had been no other Wit-

&c. ] Even of Celfus, who wrote against the Christians. See Origen, Book II.

(a) And the Books of others, dren and Friends were alive, who might be hearkened to, and teffify what they had heard. But the greater part of them (a) Five Hundred Witnesses, were alive when Paul wrote

<sup>&</sup>amp;c.] Paul, t Cor. XV. 6. He this. This Appearance was in fays fome of them were Dead a Mountain in Gables. at that time, but their Chil-

nesses, but those twelve known first Propagators of the Christian Doctrine, it had been sufficient. No Body has any ill Design for nothing. They could not hope for any Honour from faying what was not true, because all the Honour was in the Power of the Heathens and Fews, by whom they were reproached and contemptuously treated: Nor for Riches, because, on the contrary, this Profession was often attended with the Loss of their Goods, if they had any; and if it had been otherwise, yet the Gospel could not have been taught by them, but with the Neglect of their Temporal Goods. Nor could any other Advantages of this Life provoke them to speak a Falsity, when the very preaching of the Gospel exposed them to Hardship, to Hunger and Thirst, to Stripes and Imprisonment. The Fame only amongst themfelves was not fo great, that for the fake thereof, Men of upright Intentions, whose Lives and Tenets were free from Pride and Ambition. should undergo so many Evils. Nor had they any Ground to hope, that their Opinion, which was fo repugnant to Nature, (which is wholly bent upon its own Advantages,) and to the Authority which every where governed, could make fo great a Progress, but from a Divine Promise. Further, they could not promife to themselves that this Fame, whatever it was, would be lasting, because, (God on purpose concealing his Intention in this Matter from them) they expected that (a) the End of the whole World was

(a) The End of the whole Now the Time is very short. World, &cc.] See I Thes. IV. Hieronymus to Gerontias: 15: 16. 1 Cor. XV. 52. Ter-What is that to us, upon whom tullian of having but one Wife: the Ends of the World are come?

Se

vii

to all

tha

110 ha

on

m

An

de

Pr

of

th

an

fo

ve

Fa

ih

T

no

fu

fir

O

H

th

he

th

ry 80

I

13 I

just at hand, as is plain from their own Writings, and those of the Christians that came after them. It remains therefore, that they must be faid to have uttered a Falsity, for the sake of defending their Religion; which, if we consider the Thing aright, can never be faid of them; for either they believed from their Heart that their Religion was true, or they did not believe it. If they had not believed it to have been the best, they would never have chosen it from all other Religions, which were more fafe and honourable: Nay, though they believed it to be true, they would not have made Profession of it, unless they had believed such a Profession necessary; especially when they could easily foresee. and they quickly learnt by Experience, that fuch a Profession would be attended with the Death of a vast Number: and they would have been guilty of the highest Wickedness, to have given such Occafion, without a just Reason. If they believed their Religion to be true, nay, that it was the best, and ought to be professed by all means, and this after the Death of their Master; it was impossible this should be, if their Master's Promife concerning his Refurrection had failed them: (a) for this had been sufficient to any Man in his Senses to have overthrown that Belief which he had before entertained. Again, all Religion, but particularly the Christian Religion, forbids (a) Lying and False Witness, especially in Divine

towards the end.

(a) For this had been sufficient, 2 Cor. VII. 10. X. 31. &c.] Chrysosium handles this Gal. I. 20. Col. III. 9. 1 Tim. Argument at large, upon 1 Cor. I. 1. 10, and II. 7. Jam. III. 14. Mat. XXII. 16. Mark XII. 14. (a) Lying and False Witness, Luke XX. 21. John XIV. 16. &c.] Mat. XII. 36. Joh. VIII. Eph. V. 9. and elsewhere,

<sup>44,55.</sup> Eph. IV. 25. Rom. IX. 1.

vine Matters: They could not therefore be moved to tell a Lye, out of Love to Religion, especially fuch a Religion. To all which may be added. that they were Men who led fuch a Life, as was not blamed even by their Adversaries; and who had no Objection made against them, (a) but only their Simplicity, the Nature of which is the most distant that can be from forging a Lye. And there was none of them who did not undergo even the most grievous Things, for their Profession of the Resurrection of Jesus. Many of them endured the most exquisite Death for this Testimony. Now, suppose it possible that any Man in his Wits could undergo fuch Things for an Opinion he had entertain'd in his Mind: yet for a Falsity, and which is known to be a Falsity, that not only one Man, but very many, should be willing to endure such Hardships, is a Thing plainly incredible. And that they were not mad, both their Lives and their Writings fufficiently testify. What has been said of these first, the same may also be said of Paul, (a) who openly declared that he faw Christ reigning in Heaven, (c) and he did not want the Learning of the Tews, but had great Hopes of Honour, if he had trod in the Paths of his Fathers. But on the contrary, he thought it his Duty, for this Profession,

ty, &c.] Even Celfus. See Ori gen, Book I.

Liearning, &c.] Acts XXII. 3.

(a) But only their Simplici | There were two Gamaliels famous amongst the Hebrews, on the account of their Learning: (b) Who openly declared, &c.] Paul was the Disciple of one I Cor. XV. 9. 2 Cor. XII. 4 of them, who was very Skil-Add to this what Luke the ful not only in the Law, but Disciple of Paul writes, Acts also in those Things that were IX. 4, 5, 6, and XXII. 6, 7, 8. delivered by the Doctors. See (c) And he did not want the Epiphanias.

fession, to expose himself to the Hatred of his Relations; and to undertake difficult, dangerous and troublesome Voyages all over the World, and at last to suffer an ignominious Death.

§ VII. The Objection drawn from the seeming Impossibility of a Resurrection, answered.

INDEED, no Body can withstand the Credibility of so many and so great Testimonies, without saying that a Thing of this Nature is impossible to be, such as we say all Things that imply a Contradiction are. (a) But this cannot be said of it. It might indeed, if any one should assimply that the same Person was alive and dead at the same time: But that a dead Man should be restored to Life, by the Power of him who sirst gave Life to Man, (b) there is no Reason why

it, &c.] See the feventh An-fwer to the Objections, con-cerning the Refurrection, in the Works of Justin. ' An Im-· possibility in it felf, is one Thing; and an Impossibility in any parcicular, is another; An Impossibility in it felf is, that the Diagonal of a Square should be com-. menfurate with the Side; a par-· ticular Impossibility is, that Nature should produce an Animal " without Seed. To which of these two kinds of Impossibles do Unbelievers compare the Resurrection; if to the first, their Reasoning is false; for a New Creation is not like making · the Diagonal commensurate with che Side; but they that rife again, file by a New Creation. If they

(a) But this cannot be said of & c.] See the seventh Anver to the Objections, conrning the Resurrection, in a Works of Justin. An Impossibility in it self, is one Thing; this difference of Impossibility in any paricular, is another; An Impossiconditional description of the second description of the second description.

Doubting, Part III. Ch. 15.

(b) There is no Reason why, &c.] All those who are Skilful in the true Philosophy, acknowledge that it is as hard to understand, how the Fætus is formed in the Mother's Womb, as how the Dead should be raised to Life. But ignorant Men are not at all surprized at the Things which they commonly see, nor do they account them difficults though they know not the Reason of them: But they think those

why this should be thought impossible. Neither did wife Men believe it to be impossible: For Plato relates it of (a) Er the Armenian; (b) Heraclides Ponticus, of a certain Woman; (c) Herodotus, of Aristaus; and (d) Plutarch, of another; which, whether they were true or false, shows the Opinion of Learned Men, concerning the Possibility of the Thing.

#### The Truth of Jesus's Doctrine proved from his Resurrection.

IF it be not impossible that Christ should return to Life again, and if it be proved from

they are not at all more dif. | feeted. Pliny speaks thus of lee every day. Le Clerc.

,

S

t t

d

d d 10

n

19

ith

ofing iliof

the

ohy,

kil-

ac-

to

s is

mb,

be

rapt

d at

om-

ac-

ough

ot

hofe

ings

(a) Er. the Armenian, &c.] this Thing, is extant to tenth Book of Republicks, Diogenes Laertins, in the latter transcribed by Ensebins, in his Place, assign her thirty Days.

(c) Herodotus, &c.] In his See Pliny's Natu-35. The Report of which History, is in Valerius Maximas, Book I. Ch. VIII, the first Foreign Example. In the Ho tatory Discourse among the Works of Justin; in Clement, Strom. V. in Origen, Book II. against Celfus; in Plutarch Symtofiac IX: 5, and in Macrobins in the beginning, wpon Scipio's Dream.

(b) Heraclides Ponticus, &c.] There was a Book of his Concerning the Dead, mentioned by Diogenes Lacreins in his Preface, and in his Empedocles;

Things which they never faw, and by Galen, in the VIth con-are impossible to be done, the cerning the Parts that are afficult than those Things they him, Book VII. Ch. 52. That Noble Volume of Heraclides amongst the Greeks, of a Woman's The place of Place concerning being reffered to Life, after the

Melpomene. See Pliny's Natural History, Book VII. Ch. 52. Pintarch's Romulus, and Hefychius concerning the Philofophers.

(d) Plutarch, &c. Of These pefius. Plutarch has this, in his Discourse of God's deferring Punishment. And Antyllus concerning whom Enfebius has preserved that Place of Plutarch, from his first Book of the Soul, in his Prepar. Book XI. Ch. 38. and Thodores, Serm. XI.

fufficient Testimonies, such as convinc'd (a) Bechai a Teacher of the Jews, so far as to acknowledge the Truth of it; and Christ himself (as both his own Disciples and Strangers confess) declared a new Doctrine as by a Divine Command: It will certainly follow that this Doctrine is true; because it is repugnant to the Justice and Wisdom of God to bestow such Endowments upon him who had been guilty of a Falsity in a Matter of so great Moment. Especially when he had before his Death declared to his Disciples that he should dye, and what manner of Death; and that he should return to Life again; (b) and that these Things should therefore come to pass, that they might confirm the Truth of his Do-Arine.

#### 5. VIII. That the Christian Religion exceeds all others.

THESE Arguments are drawn from Matters of Fact; we come now to those which are drawn from the Nature of the Doctrine. Certainly all manner of Worship of God, must be cast off; (which can never enter into any Man's Mind, who has any Sense of the Existence of God, and of his Government of the Creation; and who confiders the Excellency of Man's Understanding, and the Power of chusing moral Good or Evil, with which he is endued, and confequently

<sup>(</sup>a) Bechai, &c.] It were to be wished that Grotins had quoted the Place; for though thority. Le Clerc. his Reasoning drawn from the Resurrection of Christ, does See John XVII. Luke XXIV. not want the Approbation of 46, 47.

quently that the Cause, as of Reward, so of Punishment, is in himself;) or else he must receive this Religion, not only upon the Testimony of the Facts, which we have now treated of: but likewise for the sake of those Things that are intrinsical in Religion; since there cannot be Any produced, in any Age or Nation, whose Rewards are more excellent, or whose Precepts are more perfect, or the Method in which it was commanded to be propagated, more wonderful.

### 6 IX. The Excellency of the Reward proposed.

To begin with the Reward, that is, with the End proposed to Man; because, as we are wont to fay, that which is the Last in Execution, is the First in Intention; (a) Moses, in his Institution of the Jewish Religion, if we regard the express Condition of the Law, made no Promifes beyond the good Things of this Life; such as a fruitful Land, abundance of Riches, Victory over their Enemies, long Life and Health, and Hope of their Posterities surviving them. And if there be any thing more, it is only obscurely hinted, and must be collected from wife and strong Arguing; Which is the Reason why many who professed to follow the Law of Moses (b) as the Sadducees cast off all Hope of

Dent. XI. and XXVIII. Heb. in another Place, 'They deny

(a) Moses, in his Institution, & c. ] 1' rishes with the Body; And ' the Soul's Immortality, and Re-' wards and Puishments in another Lite. Hieronymus fays of · perithes with the Body.

15 vn

Z

ly aft nd, od, and

lerboo nfe-

ntly

Jens s Au-

, &cc.] XIV.

<sup>(</sup>b) As the Sadducees, &c.] Mat. XXII. 23. Luke in Acts, XXIII. 8. Josephus: 'The Sad- them, 'That they believe the Soul ducees argue that the Soul pe-

of enjoying any Good after this Life. The Greeks, who derived their Learning from the Chaldeans and Egyptians, and who had fome Hope of another Life after this, (a) spoke very doubtfully concerning it, as is evident (b) from the Disputes of Socrates, and from the Writings of (c) Tully, (d) Seneca, (e and others. And tho' they fearched diligently for Arguments to prove it, they could offer nothing of Certainty. those

(a) Spoke very doubtfully, &c.] This is observed by Chrysoftom,

en I Cor. Ch. 1. 25.

(b) From the Disputes of Socrates, &cc. ] 'In Plato's Fhedon. · Now I would have you to under-· Stand, that I hope to go amongst good Men; but I will not be too e positive in affirming it.' And afterwards, . If those Things 1 am speaking of, should prove true, it is very well to be thus e perfuaded concerning them; but ' if there be nothing after Death, yet I shall always be the less concerned for the present Things of this Life; and thismy Ignorance will not continue long (for that " would be bad,) but will shortly perish.' And Tertullian concerning the Soul. · From fuch al firm Steddiness and Goodness of Mind, did that Wisdom of So-« crates proceed, and not from any certain Discovery of the " Truth.' The fame is observed of Socrates, in the Exhortation among the Works of Justin.

(c) Tully, &c.] In his first Tusculan Question. Shew me hrft, if you can, and it be not too troublesome, that Souls remain after Death; or if you

cannot prove this, (for it is difficult,) declare how there is no Evil in Death.' And a little after. 'I know not what mighty-Thing they have got by it, who teach, that when the ' Time of Death comes, they shall entirely perish; which if it should be, (for I don't fay any Thing to the contrary,) what 'Ground of Joy or Glorying does it afford?' And again. 'Now ' suppose the Soul should perish with the Body, can there be any Pain, or can there be any Sense at all in the Body-after Death?" NoBody will fay fo.' Latiantius, Book VII. ch. 8. cites the following Passage out of the same Cicero, lpoken after a Dispute about the Soul: Which of these Opinions is True, God only knows.

n

B

of

la

202

2

ftr

Op

tin.

6 C

(d) Seneca, &c.] Epistle LXIV. ' And perhaps, (if the Report of wile Men be true, and any Place receives us,) that which we 'think perishes, is only sent before.'

(e) And others, &c.] Justin Martyr fays in general, in his Dialogue with Trypho: The Philosophers knew nothing of ' these Things, nor can they tell what the Soul is.

those which they alledge, (a) hold generally as strong for Beafts as they do for Men. Which when some of them confidered, it is no wonder, that they imagined that Souls (b) passed out of Men into Beasts, and out of Beafts into Men. Again, because this could not be proved by any Testimonies, nor by any certain Arguments, and yet it could not be denied but that there must be some End proposed for Man; therefore others were led to fay, (c) that Virtue was its own Reward, and that a wife Man was very happy, though in Phalaris's Bull. But others disliked this, and not without Reason; for they saw very well, that Happiness, especially in the highest Degree (unless we regard only the Sound of Words, without any Meaning.) could not (d) confist in that which is attended with Danger, Loss, Tor-

Hold as strong for Beasis, &c.] As, that Argument of Socrates or Plato, that That which moves of it self is Eternal. See Lastantins in the forementioned Place.

(b) Passed out of Men into Beass, &c.] As the Brachmans of old, and now also; From whom Pythagoras and his Scho-

lars had it.

(c) That Virtne was its own Reward, &cc.] See Tully's IId Tusc. Quest. And Lastantins's Institutions, Book III. ch. 27. where He strenvously disputes against this Opinion; And Angustin. Epist.

(d) Confiss in that, &c.] Lactantins, Book III. ch. 12. 'Virtue' is not its own Happiness, because the whole Power of it

consists, as I said, in bearing Evils. And a little after, when he had quoted a place of Seneca's, he adds: ' But the Stoicks, whom he follows, deny that any one can be happy without Virtue. 'Therefore the Reward of Virtue ' is a happy Life; if Virtue, as is rightly faid, makes Life happy. · Virtue therefore is not to be defired for its own fake, as they affirm, but for the fake of a happy Life, which necestirily attends Virtue; Which Argu-" ment might instruct them what ' is the chief Good. But this prefent Bodily Life cannot be happy, because it is subject to ' Evils, by means of the Body.' Pliny, in his Natural Hiltory, Book VII. ch. 7. fays well, That no mortal Man is happy.

Sec

Vig

The

of J

hid

will

in

ceix

bell

anf

Bo

be

is

Ph

(

gree lati

Gre

tha

fed.

fan ing

wit

mu his ter

joi fan M:

ment, and Death: And therefore they placed the chief Good and End of Man, in fenfual Pleasure. And this Opinion likewise was folidly confuted by very many, as a Thing which overthrew all Virtue, the Seeds of which are planted in the Mind; and degraded Man, who was made for nobler Purposes, to the Rank of Brute Creatures, who look no further than the Earth. In fo many Doubts and Uncertainties did Mankind at that time wander, till Christ discovered the true Knowledge of their End, promising to his Disciples and Followers another Life after this, in which there should be no more Death, Pain, or Sorrow, but accompanied with the highest Joy; And this not only to one Part of Man, that is, his Soul, of whose Happiness after this Life there was some Hope, partly from Conjecture, and partly from Tradition; but also to the Body, and that very justly, that the Body which oftentimes ought to endure great Losses, Torments and Death, for the fake of the Divine Law, might not go without a Recompense. And the Joys which are promised, are not such mean Things (a) as those Feasts, which the duller Jews hoped for after this Life, (b) and the Embraces which the Mahometans promise to themselves; for these are only proper Remedies for the Mortality of this frail Life; the former for the Preservation of particular Animals, and the latter for the Continuance of their Species: But the Body will be in a perpetual Vigour,

<sup>(</sup>a) As those Feasis, &c.] The Places are quoted beneath, in the Vib Book.

(b) And the Embraces, &c.] See the Alcoran Azoara, II, V, XLVII, LIV, LXV, LXVI.

Vigour, and its Brightness will exceed the Stars-The Mind will have a Knowledge of God, and of Divine Providence, and of whatever is now hidden from it, without any Mistake: The Will will be calm, employed in Wonder and Praises, in beholding God; in a Word, all Things will be much greater and better, than can be conceived by comparing them with the greatest and best here.

X. A Solution of the Objection, taken from bence, that the Bodies after their Dissolution cannot be restored.

BESIDES the Objection which we have now answered, it is commonly alledged, that the Bodies of Men, after their Dissolution, cannot be restored to the same Frame again; but this is faid without the least Foundation. (a) For most Philosophers agree, that tho' the Things be never

(a) For most Philosophers a-gree, &c.] If any one be not latisfied with this Account of Gretins, he may be answered, that it is not at all necessary, that the Matter which is Raifed, should be Numerically the same with that which the Dying Man carried to his Grave with him: For he will be as much the same Man, though his Soul were joined to Matter which it was never before joined to, provided it be the fame Soul; as a Decrepit Old Man is the fame as he was of the Matter. Le Clerc.

when a Child crying in the Cradle, though perhaps there is not in the Old Man one Particle of that Matter there was in the Intant, by reason of the continual Effluvia which fly from the Body. It may very well be called A Refurrection of the Body, when a like one is formed by God out of the Earth, and joined to the Mind; therefore there is no need of reducing our felves to so great Streights, in order to defend too stiffly the Samenes fo much changed, the Matter of them still remains capable of being formed into different Shapes; and who will affirm, that God does not know in what Places, though never fo far distant, the Parts of that Matter are, which goes to the making up of a humane Body? Or, that he has not lower to bring them back, and reunite them? And do the same in the Universe, that we see Chymists do in their Furnaces and Veffels, collect those Particles which are of the fame Kind, though separated from one another. And there are Examples in Nature, which show, that though the Shape of Things be never fo much changed, yet the Things themselves return to their original Form; as in the Seeds of Trees and Plants. Neither is that Knot which is objected by fo many, fuch as cannot be loofed; viz. concerning humane Bodies passing into Nourishment of wild Beafts and Cattle; who, after they are thus fed, are eaten again by Men. For the greatest Part of what is eaten by us, is not converted into any Part of our Body, but goes into Excrements or Superfluities, fuch as Spittle and Choler: And much of that which has Nourishment in it, is confumed by Diseases, internal Heat, and the ambient Air. Which being thus; God, who takes such Care of all Kinds even of dumb Creatures, may have such a particular Regard to humane Bodies, that if any Part of them should come to be Food for other Men, it should no more be converted into their Substance, than Poison or Physick is; and so much the rather, because humane Flesh was not given to be Food for Men. And, if it were otherwise; and that something which is foreign

vi per (b)

Se

Char Proper If alt bet

fer find phi whe fly oth root out Flu bet

of that pof the

XIII (b) Ovid Meta

Be

Pliny ch. 5. For they

· can

to the latter Body, must be taken from it; this will not make it a different Body; (a) for there happens a greater change of its Particles in this Life: (b) Nay, a Butterfly is contained in a Worm;

(a) For there happens a greater Change, &c. See Alfenns, in 1. Proponebatur. D. de Officiis: If any one should think that by altering the Parts, any thing is made different from what it was before: according to fuch Reafon, we our felves should be different from what we were a Year fince: Because, as Philoso-phers say, those small Parts of which we confift, continually fly off from our Bodies, and other Foreign ones come in their room.' And Seneca, Epist. LVIII. Our Bodies are in a continual Flux, like a River; all that we behold, runs away as Time does : None of those Things we fee, are durable. I my felf am changed, while I am speaking of their Change.' See Methodins's excellent Differtation upon this whose Words Epiphanius has preserved in his Confuration of the Origenists, Numb. XII, XIII, XIV, XV.

(b) Nay, a Butterfly, &c.] See Ovid in the last Book of his

Metamorphosis.

Wild Moths (a Thing by Country Men observ'd) Betwixt the Leaves in tender

Threads involv'd, Transform their Shape into a

Butterfly. We may add fomething out of Pliny's Natural History, Book X. ch. c. concerning Frogs: He fays,

Waters in the Spring, those which were formerly bred, are bred again afresh.' And in the fame Book ch. 9. 'The Cuckow feems to be made of a Hawk, changing his Shape in the time of Year. And Book XI. ch. 20. There are who think, that fome Creatures which are Dead if they be kept in the House in Winter, will come to Life again, after the Sun shines hot upon them in the Spring, and they be kept warm all Day in Wood Ashes." And again, ch. 23. speaking of Silk-worms. Another Original of them may be from a larger fort of Worm, which shoots forth a double kind of Horns; thefe are called Canker-Worms. and afterwards become what they call the Humble Bee; from whence comes another fort of Infect, termed Necytime turns into a Silk-worm. And again, ch 23. speaking of the Silk-worm of Coos, he tays, They were first small and naked Butterflies.' And ch. 26. Concerning the Grashopper; It is first a small Worm. but afterwards comes of what they call Tettygometra, whose Shell being broke, they fly away about Midfummer.' Ch. 30. ' Files drowned in Liquor, if they be buried in Ashes, return to Life For half a Year of their Life, 'again.' And ch. 32. Many Inthey are turned into Mud, and leets are bred in another mancannot be feen; and by the ner. ' And first the Horse-Fly, and the Substance of Herbs or of Wine, (a) in some very little Thing, from whence they are again restored to their true Bigness. Certainly, since these, and many other such like Suppositions, may be made without any Absurdity; there is no Reason why the restoring of a Body, after it is dissolved, should be reckoned amongst the Things that are impossible: Especially since learned Men, (b) such as Zoroaster among the Chaldeans, (c) almost all the Stoicks, (d) and Theopompus among the

out of Dew: In the Beginning

of the Spring, it sticks to a Radish-Leaf, and being sliffned by the Sun, it gathers into the

bigness of a Millet. Out of this
 fprings a small Worm, and in
 three Days after a Canker-worm,

which increases in a few Days,
having a hard Shell about it,
and moves at the touch of a
Spider; this Canker-worm,

which they call a Chryfalis, when the Shell is broken, flies

away a Butter-Fly.

(a) In fome very little Thing, &c.] If Grotius had lived 'tiliour Days, he would have spoke more fully; since it is evident that all Animals of what ever kind, spring from an Egg, in which they are formed, as all Plants do from Seeds, tho' never so small. But this is nothing to the Resurrection, for Bodies will not rise again out of such Principles. Le Chre.

(b) Such as Zoroafter, &c.]

See Clemens, Strom. V.

(c) Almost all the Stoicks, &c.] Clemens, Strom. V. 'He (Heractitus) knew, having learnt
it from the Barbarian Philosophy, that Men who lived Wick-

edly, should be purified by Fire, which the Stoicks call sxxvewow, whereby they imagine every one shall rife again such an One as he really is; thus they treat of the Refurrection.' And Origen, Book IV. against Celfus. . The Stoicks say, that after a certain Period of Time, the Universe ' stall be Burnt, and after that " shall be a Renovation, in which all Things shall continue unchangeable.' And afterwards: ' They have not the Name of the Resurrection, but they have the Thing.' Origen here adds the Egyptians. Chrisippus concerning Providence, quoted by Lattantius, Book VI. of his Institutions, has thele Words, 'Which being thus, there is evidently no Impossibiliry, but that we also, when we are dead, after a certain Period of time is past, may be restored again to the fame State in which we now are.' He that is at leifure, may look into Nathaniel Carpenter's XVIth Exercise of free Philosophy.

(d) And Theopomous, &c.]
Concerning whom, fee Diogenes Laertins in the Beginning
of his Book. And Theopom-

pus

lig

S

rity
Th
alfe
He
full
and
who
efta
the
whi
the
whi
to I
ing
cone

late Mer and Thi

prohitures in Tulia (b) chus, them

alfo of

## Sect. 11. Christian Religion.

the Peripateticks, believed that it could be, and that it would be.

& XI. The exceeding Purity of its Precepts; with respect to the Worship of God.

ANOTHER Thing, in which the Christian Religion exceeds all other Religions, that ever were, are, or can be imagined; is the exceeding Purity and Holiness of its Precepts, both in those Things which concern the Worship of God, and also in all other Particulars. The Rites of the Heathens, almost all over the World, were full of Cruelty; (a) as Porphyry has largely shown; and as we are convinced by those in our Age, who have failed to those Places. For it is an established Principle, almost every where, that the Gods are to be pacified with humane Blood: which Custom neither the Greek Learning, nor the Roman Laws, abolished: As appears from what we read concerning (b) Sacrifices offered up to Bacchus Omefta, amongst the Greeks; concerning a Grecian Man and a Grecian Woman, and concerning (c) a Man and Woman amongst the

ons in his VIIIth Philippick re- of the Messenians, Pellaans, lates, as the Opinion of the Wife Liftyans in Crete, Lesbians, Phoceensians, you have in the Hortatory Discourse in Clemens.

<sup>.</sup> Men, that Men shall live again, and become Immortal, and every

<sup>.</sup> Thing shall continue what it is.' (a) Porphyry, &c.] In his Book prohibiting eating Living Crea-tures; whence Cyril took many Things, in his IVth against

chus, &c.] Plutarch mentions XXVIII. Ch. r. Our Age hath them in his Themistocles, and feen in the Beast-Markets a Green also Pansanias. The like Rites eian Man and Woman Siain, or

<sup>(</sup>i) A Man and Woman amonost the Gauls, &c.] Dionyfins Halicarnaffenfis tells us in his 1st Book, that t was a very antient, Custom in Italy. to facrifice Men. How long (b) Sacrif ces offered up to Bac- it remained, Pliny fays, Book · those

Sect. Prece felves fices Sabba Meat borro Win to w (a) v as a had bid u fires every Not crific (e) · of th

the Gauls, that were facrificed to Jupiter Latialis. And the most holy Mysteries both of Ceres, and of Bacchus, were full of Lewdness; as was plain, when once the Secrets of their Religion began to be publickly discovered; as is at large declared by (a) Clemens Alexandrinus, (b) and others. And there was fuch Sights shown upon those Days, that were consecrated to the Honour of their Gods; that (c) Cato was ashamed to be present at them. But in the 7ewish Religion there was nothing indeed unlawful or immoral; but to prevent that People, (d) who were prone to Idolatry, from revolting from the true Religion, it was burthened with many

thole of some other Nation with | in Pliny, Book XXX. Ch. 1. whom they dealt.' This Custom remained till Justin's and Tati an's Time: For Justin in his Ift Apologetick, addresses the Romans thus: 'That Idol which you worship; to whom not or-' ly the Blood of irrational Creatures is poured out, but also Humane Blood; which Blood of Slain Men, is poured out by the · most Noble and Eminent Person amongst you.' And Tatian: 1 find among the Romans, that Jupiter Latialis was delighted with Humane Blood; and with that which flows from Men that are Slain. Porphyry tells us that these Rires remained till Adrion's time. That there was a very antient Custom amongst the Gauls, of Offering Hu-Tully's Oration in Defence of M. Fonteins; and out of Pluearch, concerning Superstition. Therins abolished it, as we find

See the fame Pliny there, concerning the Britains, and Dion in Nero, and Solinus; also Hermoldus concerning the Sclavonians, Book I ch. 3. Forphyry in his IId Book against eating Living Creatures, fays that it remained till his time in Arcadia in Carthage, and in the great City, that is Rome, where he instances in the Rite of Jupiter Latialis.

(a) Clemens Alexandrinus, &c. 7 In his Hortatory Discourse.

(b) And others, &c. ] Especially Arnobins.

(c) That Cato was ashamed, &c.] See Martial in the beginning of his Epigrams. Gel-lins X. 13. and Valerius Maxi-mus, Book XI. ch. 10.

(d) Who were prone to Idolatry, &c.] This is the Reason given for such Precepts by Maimonides, whom Josephus

Albo follows.

(a) Fohn (b) &c.] reafor Phil.

Goo

on a

Kind

of t

fecu

ing

the

(d) I Cor . (e) I Con I Pe

Rom

(0)

Precepts, concerning Things that were in themfelves neither good nor bad: Such as the Sacrifices of Beafts, Circumcision, strict Rest on the Sabbath Day, and the forbidding many forts of Meats: fome of which the Mahometans have borrowed, and added to them a Prohibition of Wine. But the Christian Religion teaches us to worship God, who is a most holy Being, (a) with a pure Mind, (b) and with fuch Actions as are in their own Nature virtuous, if they had not been commanded. Thus it it does not bid us to (c) circumcife our Flesh, but our Defires and Affections; not to abstain (d) from every Action, but only all fuch as are unlawful: Not to offer the Blood and Fat of Beafts in Sacrifice to God; but, if there be a just Occasion. (e) to offer our own Blood for a Testimony of the Truth; And (f) whatever Share of our Goods we give to the Poor, we are to look upon as given to God: Not to forbear certain Kinds of Meat or Drink, (g) but to use both of them with fuch Temperance as may most fecure our Health; (b and sometimes by Fasting to render our Bodies more subservient to the Mind, that it may with more Freedom ad-

vance

(a) With a Pure Mind, &c] John IV. 24.

(b) And with such Actions, &cc.] whence it is called a reasonable Service. Rom. XII. 1. Phil. IV. 8.

(c) Circumcife our Flesh, &cc. ] Rom. II. 28, 29. Phil. III. 3.

(d) From every Action, &cc.]

1 Cor. V. 8. (e) To offer our own Blood,&c.] 1 Cor. X. 16. Heb. XII. 4. 1 Pet. II. 21. (f) Whatever share of our Goods, &cc.] Matth. VI. 4. Luke XII 33. 2 Cor. IX. 7. Heb. 11I. 6.

(g) But to use both of them, &c.] Luke 21. 34. Rom. XIII. 13. Eph. V. 18. Gat. V. 21. 1 Tim. V. 3. 1 Pet. IV. 3.

1 Tim. V. 3. 1 Pet. 1V. 3.

(h) And sometimes by Fasting, &c., Mat. VI. 18. XVII. 21.

God; perifficher which Thing all Ea and for that and I ly Cored be tainly

Sect.

§ XI

him.

of un Reliation ly. (the high

eve

ed

c lit

" the

de W

· Go

· ni

e fig

e th

c to

vance it felf towards higher Objects. But the chief Part of Religion is every where declared to confist in such (a) a godly Faith, by which we may be framed to fuch (b) a fincere Obedience, as to (c) trust wholly upon God, and have(d) a firm Belief of his Promises :(e) whence arises Hope, (f) and a true Love both of God and of our Neighbour, which causes Obedience to his Commands; (g) not a fervile Obedience proceeding from the Fear of Punishment, (b) but because it is well-pleasing to him, (i) and because he is our Father, (k) and Rewarder, out of his exceeding Goodness towards us. (1) And we are commanded to pray, not to obtain Riches or Honours, and fuch other Things which many have defired to their own Hurt; but, in the first Place, for fuch Things as are for the Glory of God:

(a) A Godly Faith, &c.] John XII. 44.

(b) A Sincere Obedience, &c.] Luke XI. 28. John XIII. 7. and the following Verses; 1 Cer. VII. 19. 1 Pet. I. 2.

(c) Trust wholly upon God, &c.] Matt. XXI. 21. 2 Tim. I. 12.

(d) A firm Belief of his Promifes, &c.] Rom. IV. 20, 2 Cor. VII. 1. Gal. III. 29.

(e) Whence arises Hope, &c.] Heb. VI. 2. Rom. VIII. 24

XV. 4.

(f) And a true Love both of God, &c.] Gal. V. 6. i Thef.

(g) Not a Servile Obedience, &c.] Rom. VIII. 15.

(b) But because it is well pleasing, &c.] Heb. XIP. 28.

(i) And because He is our Father, &c.] Rom. VIII.

(k) And Rewarder, &c.] Colof. III. 24. 2 Thef I. 6. ( To which we may add; that we can easily apprehend that his Precepts are most worthy of Him, and fo exactly fuited to our Nature, that better or more agreeable cannot be conceived by any one; there-fore we ought to render our selves Obedient to Him, of a Grateful Sense of His Commands, because they the best and most excellent that can be; and this, though there were no Punishment to be inflicted on the Disobedient, betide the Baseness of the Fact it felf; this is to Obey God like Sons, and not like Servants. Le Clerc.)

(1) And we are commanded to Pray, &c.] Matt. VI. 10.

### Sect. 11, 12. Christian Religion. 111

God; and so much only for our selves, of those perishable Things, as Nature requires, permitting the rest to Divine Providence; being contented, which way foever they happen: But for those Things that lead to Eternity, we are to pray with all Earnestness, viz. for Pardon of our past Sins. and for the Affistance of the Spirit for the future; that being established firmly against all Threats and Temptations, we may continue on in a godly Course. This is the Worship of God required by the Christian Religion, than which certainly nothing can be conceived more worthy of him.

& XII. Concerning those Duties of Humanity. which we owe to our Neighbour, though he has injured us.

THE Duties towards our Neighbour, required of us, are also of the like fort. The Mahometan Religion, which was bred in Arms, breathes nothing elfe; and is propagated by fuch means only. (a) Thus Aristotle takes notice of, and blames the Laws of the Laconians (which were fo highly commended above any other in Greece, even by the Oracle of Apollo,) because they tended directly to Force of Arms. But the same Phi-

(a) Thus Aristotle, &c] Pothese are some who afterwards

eafily be confuted by Reafon, and is now confuted by Fact. Euripides in Andromacha, faid it before Ariftotle.

----- If War, and Glory, And if the Sword, were from the Spartans taken,

There's nothing Excellent that would remain.

declared their Opinions in their Writings. For in praising the

Government of the Lacedamenians, they commend the De-fign of the Lawgiver, because

the whole Establishment tended

to Power and War: Which may

Philosopher affirms, that War against Barbarians was lawful; whereas the contrary is true amongst Men, who were defigned by Nature for Friendship and Society. (a) For what greater Iniquity can there be, than to punish fingle Murders; but expose to publick View, in their Triumphs, whole Nations they had flain, as a glorious Exploit? And yet that most celebrated City of Rome, how did it procure that Title, but by Wars, and those (b) many times very unjust; as they themselves confess, concerning (c) the Wars against Sardinia, (d) and Cyprus? And in general, as the most famous Compilers of Annals have related, very many Nations did not account it infamous, (e) to commit Robberies out of their

(a) For what greater Iniquity, ] &c.] To this purpose is the 96th Epistle of Seneca, and Book II. ch. 8. concerning Anger; and the IId Epifte of

(b) Many times very unjust,

&c.] Petronius. .... Holes, If any Land did Skining Gold afford.

They War Proclaim.

(c) The Wars against Sardinia,

&c.] See Polybius, Hit. III. (d) And Cyprus, &c. ] Florus, Book III. ch. 9. 'So great was the Report, and that very justly of its Riches, that though they were a · People that conquered Nations, and were accustomed to bellow · Kingdoms, yet at the Instance of · Publins Clodius the Tribune, they gave in Charge to conficate the King, though alive, and their fhamed as yet of doing thus, but Ally. Plutarch mentions the rather accounting it Glorious,

Cato, and Appion, Book II. of his Politicks; and Dion, Book XXXVIII. See the fame Florms, in his War of Numantia and Crete.

(e) To commit Roberies, &c ] Thucydides, Book I. 'Former-'ly the Greeks, as well as the Barbarians, whether they lived on the Continent near the Sea 'Shore, or whether they inhabited the Illands, after they began to ' hold Correspondence with one another by Sailing, fell to Robbing, led on by Great Men, either for the fake of Gain to ' themselves, or to procure Victuals for them that wanted. And happening upon Cities which were not Walled, but Inhabited like 'Villages, they Plundered them, ' and the greatest Part made their · Advantage of them, being not asame Thing, in his Life of . This is evidently the Practice of

own B Ariston (b) T of the thens; daily I Law, fome ple, w

Sect.

fome th e nent n nourab

the an 11 15 V who n · they w

they v not di

s asked e proach ther u

· a grea · now the O:

· lians, adjoir adjoir on Thi in Hor

which · plund e mous ents.

concer were n the Sea ing, a they fp

dering was 1 bie.) fee Ph odor us

Tyrrhe VIIIt own Bounds. (a) Executing of Revenge, is by Aristotle and Cicero, made a Part of Virtue. (b) The Gladiators tearing one another, was one of the publick Entertainments amongst the Heathens; (c) and to expose their Children, was a daily Practice. The Hebrews indeed had a better Law, a more holy Discipline; but yet there were fome Things overlooked or allowed in that People, whose Anger was ungovernable; (d) such as Force

fome that dwell upon the Conti- | far Tocitus, and Saxo Grame nent now, who account it Ho nourable to do thus; and fo did the antient Poets, among whom it is very frequent, for them who met Sailors, to ask them it they were Pirates; knowing, that they who were fo asked, would onot difown it; nor they who sasked them, think it any Reroach. Nay they robbed one another upon the very Continent; and · a great many of the Greeks live o now in this Ancient manner, as the Ozolan Locrians, the Ato-· lians, the Acarnanians, and the adjoining Continent.'TheQueftion Thucydides here mentions, is in Homer's Odyffes T'. Upon which the Scholiast fays, 'To · plunder, was not accounted Infamous, but Glorious by the Anci-ents.' fustin, Book XLIII.ch. 3. concerning the Photensians. They were more Diligent in Occupying the Sea, than the Land, in Fishing, and Trading; and very often they spent their Lives in Plundering, (which at that time was looke upon as Honourabie.) Concerning the Spaniards, fee Plutarch in Marius; and Diodorus, Book V. concerning the Tyrrhenians. Servius on the VIIIth and Xth Anead; Ca-

maticus, concerning the Germans.

(a) Executing of Revenge &cc.] Arifiotle's Ethicks to Nicomachas, IV. II. Such an one feems to be no ways affected or concerned, nor to revenge himself, unless provoked; but it shews a mean Spirit, to bear Contemptuons Treatment. And Tully, in his second Book of Inventions, places Revenge amongst the Duties that belong to the Law of Nature: 'Whereby either in. our own Defence, or by way of Revenge, we keep off Force or Reproach,' And to Atticus: 1 hate the Man, and will hate him : I wish I could revenge my ' felt.' and against Antony: 'I would revenge every fingle ' Crime, according to the Degree of Provocation in each.

(c) The Gladiators, &c. See Lactantius, Book II. and Tertullian concerning Shows, ch. 19.

(c) And to expose their Chil-dren, &c.] See Justin's IId Apologetick, ch. 9. and Lastantius's Institution, ch. 20. and Terence's Hecyra.

(d) Such as Force, &c.] Exodus XXXIV. 11, 12. Dent.

VII. 1, 2,

Sect

T

by M

defer

that

they

Adul

And

Male

amp

Gan

were

rid (

the

(a) &c.]

The WE A

If

A

To

SI

Force against those seven Nations who deserved it: With which they not being contented, (a) persecuted with cruel Hatred, all that differed from them; (b) the Marks of which remain even to this Day, in their Prayers uttered against Christians; And the Law it self allowed a Man (c) to revenge an Injury by the Punishments of Retaliation, and that a Man-flayer might be killed by the private Hand of the next Relation. But the Law of Christ (d), forbids requiting any Injury that hath been done us, either by Word or Deed; lest by imitating that Malice we condemn in others, we should on the contrary approve it. It would have us do Good in the first Place. to those that are Good; and then to the Bad also, (e) after the Example of God, from whom we receive Gifts in common with all other Men; fuch as the Sun, the Stars, the Air, the Winds, and the Rain.

& XIII. About

reftored.

(b) The Marks of which, &c. ] See a little Book of Prayers put out at Venice, in a small Volume, page 8. and a German Book of Antonius Margarita, and Maimonides on the XIII Articles, where he fays, they &c.] Mar. V. 45.

(a) Persecuted with Cruel Ha- not believe them. And it is a tred, &cc.] R. Levi Ben Gerfrequent faying in the Mouths
fon tells us, they were to endeavour to injure them any
finddenly Perish. The like Saymanner of way. Bechai fays,
ings we find in R. Isaac's Bethat what was taken from reschith Rabba, and the Tal-them by Thest, was not to be mud in Baba Kama, and Baba Bat hra.

> (c) To revenge an Injury, &c. Levit. XXIV. 20. Dent. XIX

(d) Forbids requiting any Injury, &c.] Mat. V. 38, 44. (e) After the Example of God,

# § XIII. About the Conjunction of Male and Female.

The Conjunction of Man and Woman, whereby Mankind is propagated, is a Thing that highly deferves to be taken Care of by Law; which that the Heathen neglected, is no wonder, when they relate (a) Stories of the Whoredoms and Adulteries of those Gods which they worshipped. And which is worse, (b) the Conjunction of Males with one another, is defended by the Examples of their Gods: In the number of which, Ganymedes of old, (c) and Antinous afterwards were reckoned, upon this Account; which horrid Crime is also often esteemed lawful amongst the Mahometans, Chinese, and other Nations. The

(a) Stories of the Whoredoms, &c.] See Euripides's Ione.

The Lewdness of Apollo to reprove,

Who forces Virgins to his Nuotial Bed.

Nuptial Bed,

And murders his own Children privately:

Is this to practife Virtue you enjoyn?

If Mortals fin, you Gods revenge the Wrong; And is it just that you, who

Laws prescribe
To all Mankind, should live

by none your selves?
Though it will never be, yet
I must speak;

If Phabus, Neptune, and the King of Gods,

Should punish all unlawful Marriages, None would remain to worship at their Shrines.

See this matter fully handled by Clemens, in his Hortatory Discourse; by Athanagoras, Tatian, Arnobius, Book IV. Nazianzen in his Ist against Julian, and Theodoret, Discourse III.

(b) The Conjunction of Males, &c.] See this also, in the forementioned Places of Clemens and Theodores.

(c) And Antinous afterwards, &c.] Mentioned by Justin, in his IId Apologetick; by Clemens, in his Hortatory Discourse; by Origen, in his Ild and VIIIth Books against Cellus; by Eusebius, in his Ecclesiastical History, IV. 8. by Theodoret, 8. and the Historians of those Times.

The Greek Philosophers seem to take great Pains

(a) to put a virtuous Name upon a vicious Thing.

The most eminent of which same Greek Philoso-

phers, (b) commending the Company of Women;

what did they do else but turn a whole City into one common Stew, (c) when even Brute Creatures

observe some fort of Conjugal League? How

much more reasonable is it then, that Man, who

is the most Divine Creature, should not be born

from an uncertain Original, whereby the mutual

Affections betwixt Parents and Children is deflroyed? The Hebrew Law indeed forbad all

Uncleanness, (d) but a Man was allowed to have

Sea mor banc any this ly t ty, ther Law at th guil the has the wit ship wit (d: we

> wh a 1 the wi in N

> > 16:

8.

the

XI

ch.

fli.

of

wh

fay

(a) To put a Virtuous Name, &c.] So indeed it was thought, not only by Lucian. in his little Book concerning Love; but by Gregory Nazianzen, Otal. III. against Julian; and by Elias Cretensis, and Nonnus upon him. And also by Cyril, in his VIth Book against Julian; and by Theodoret, very largely, in his XIIIth Book to the Greeks. I cannot omit a Place (c) When even Brute Creatures. Greeks. I cannot omit a Place of Philo's, who had a great Opinion of Plato, out of his Book concerning a Contemplative Life. ' Plato's Feast is fpent almost wholly upon Love, for the Women, and the Women for the Men; for fuch Defires are fulfilled by the Law of Nature; but Men for Men, differing from them only in Age; and if any thing be speciously faid concerneing Love and Heavenly Venus, those Names are used only for Creatures.

(c) When even Brute Creatures, &c. See Pliny Book X. Ch. 33. 'The Actions of Doves are mightily taken Notice of by thefe, upon the same Account; ' their Customs are the same, but the highest Degree of Modesty be-· longs specially to them; Adulteries are not known to either of them, they do not Violate the Fi-'delity of Wedlock.' Concerning the Conjugal Chastity of Ring Doves, fee Porphyry in his 11Id Book against eating Living

'a Cover.' Tertullian concerning (d) But a Man was allowed,&c] the Soul, preferring the Chri. This appears from Dent. XVII.

more Wives than one at a time, and the Hufband had a Power (a) to put away his Wife for any Cause whatsoever; which is the Custom at this Day among the Mahometans: And formerly the Greeks and Latins took fo great a Liberty, that (b) the Laconians and Cato permitted others to have their Wives for a time. But the Law of Christ, which is most perfect, strikes at the very Root of Vice, and (c) accounts him guilty before God (who can fee into and judge the Hearts of Men,) that lusts after, though he has not committed the Crime; or that attempts, the Chastity of any Woman, or looks upon her with fuch Desires. And because all true Friendship is lasting, and not to be broke; he would, with very good Reason, have That to be so (d) which contains the Union of their Bodies, as well as the Agreement of their Minds; and which, without doubt, is more convenient for a right Education of their Children. Among the Heathen, some few Nations were content with one Wife, as the Germans and Romans; and in this they are (e) followed by the Christians: Namely, that the Wife having refigned her felf

10, 17. XXI. 15.2 Sam. XII.

8. So the Hebrews understood the Law; and Chrysosom 1 Cor.
XI. and Angustine, Book III.
ch. 12. concerning the Christian Doctrine; and others of the Ancients. Tolering God, &c.] Mat. V. 28

Who hell of the Ancients. Josephus, who best understood the Law, fays in the XVth of his Antiquities, It is the Cuffom of our Fathers to have many Wives.

(a) To put away his Wife, &c.] Dent. XXIV. 1, 2, 3, 4. Levit. XXI. 14.

(d) Which contains the Union, &c.] Mat. V. 3 . XIX. 9.
(e) Followed by the Christians &c.] Paul the Apostle, I Cor. VII. 4. Lactantins's Inflittions. VI. 23. Hieronymus

gainst Oceanus.

entirely to her Husband, may be (a) recompensed with a like Return; (b) that the Government of the Family may be better managed by one Governor, and that different Mothers might not bring a Disturbance in amongst the Children.

#### § XIV. About the Use of Temporal Goods.

To come now to the Use of those Things which are commonly called Goods; we find Thest allowed by some Heathen Nations, (b) as the Egyptians, (c) and Spartans; and they who did not allow it in private Persons, did scarce any thing else in the Publick; as the Romans, of whom the Roman Orator said, (d) if every one should have his Due restored to him, they must go back to the very Cottages. Indeed, there was no such Thing amongst the Hebrews; but they were permitted (e) to take Usury of Strangers, that the Law might in some Measure

(a) Recompensed with a like Resurn, &c.] Saluss well expresses it, in his Jugarthine Way. Amongst those that have many. Wives, there is but little Affection, because the Mind is distracted with a Multitude, so as to have none for an Intimate Companion; but they are all equally esteemed of no Value. Ammianus concerning the Persians, Book XXIII. By means of various Luss, divided Love grows faint. And Claudian, in his Gildonick War.

fand Marriages,
For they regard no Tyes, no
Sacred Pieage,

But their Affellion is in number loft.

(b) That the Government, &c.] Euripides in his Andromacha, rightly apprehends and expresses them both.

(c) As the Egyptians,&c.] See Diodorns Siculus's History, Book I.

(d) And Spartans, &c.] See Plutarch in his Lycurgus.

(e) If every one should have, &c.] Ladantius in his Epitome, ch. 1. cites the Words of Tully to this purpose, out of his 11ld Republick.

(f) To take Usury of Strangers, &c.] Dent. XXIII. 19.

fure amo ther not any Aff Mir gen eac whi And pre Slav Ple (e) and out has not Ph ufe of

Sec

Let 4, Ma

the

(i)

to

840 800

M

ing

fure be fitted to their Disposition; and therefore, amongst other Things, (a) it promised Riches to them that obeyed it. But the Christian Law not only forbids (b) all kind of Injustice towards any Persons; but also forbids us (c) setting our Affections upon perishing Things; because our Mind is of fuch a Nature that it cannot diligently attend to the Care of Two Things, each of which requires the whole Man, and which oftentimes draw him contrary ways: And besides, (d) Sollicitousness in procuring and preserving Riches, is attended with a certain Slavery and Uneasiness, which spoils that very Pleasure which is expected from Riches; (e) but Nature is fatisfied with a very few Things, and those such as can easily be procured, without any great Labour or Charge. And, if God has granted us fomething beyond this, we are not commanded to cast it into the Sea, (f) as some Philosophers imprudently did; nor to let it lye useless by us, nor yet to lavish it away: But out of it to supply the Wants of other Men, (g) either by giving, (b) or lending to those that ask it; (i) as becomes those who believe themselves not to be Owners of these Things, but only Stewards

(a) It promised Riches, &c.]
Levit. XXVI. 7. Dent. XXVIII.

4, 5, 6, 7, 8, 11, 12, (b) All kind of Injustice, &c.] Mat. VII. 12, Ephes. V. 3

(c) Setting our Affellions, &c.]
Mat. VI 24. and the following Verses, XIII. 22. LukeVIII.
14. t Tim. VI. 9.

(d) Sollicitonfness in procuring, &c.] Matth. VI. 34. Philip.

(e) But Nature is fatisfied,&c.] I Tim. VI. 7, 8.

(f) As some Philosophers, &c.] Laertins and Suidas affirm this of Aristippus, and Philostratus of Crates.

(g) Either by Giving,&c.]Mat.

(b) Or Lending, &c.] In the fame Mat. Luke VI. 35.

(i) As becomes those, &c.]
1 Tim. VI. 17, 18.

f

n

W

R

 $\mathbf{f}_0$ 

G

of

he

rit

pe

de

Ma

Far

&c.

Pla

3.

12.

Stewards and Deputies of the most High God their Parent; for a Kindness well bestowed, (a) is a Treasure full of good Hope, against which neither the Wickedness of Thieves, nor Variety of Accidents, can prevail any thing. An admirable Example of which fincere and undiffembled Charity, the first Christians afford us, when Things were fent from so great distance as (b) Nacedonia and Achaia, which might supply the want of those in Palastine; as if the whole World had been but one Family. And here this Caution is added also in the Law of Christ; (c) that no Hope of Recompence or Honour, diminish from our Liberality; because, if we have regard to any thing else but God, (d) it takes away his Acceptance. And, left any one should pretend, as is commonly done, to cloak his Sparingness, as if he were afraid he should want what he has, when he comes to be an old Man, or if any Misfortune should befall him; the Law promises, (e) that a particular Care shall be taken of those who keep these Precepts: And, that they may the more rely upon it, reminds them of (f) the remarkable Providence of God, in providing for wild Beafts and Cattle, in adorning Herbs and Flowers; and that it would be an unworthy Thing in us, not to believe fo Good,

(a) Is a Treasure, &c.] Mat. VI. 20.

(c) That no hope of Recompense, &c.] Mat. VI. 1, 2. Luke XIV.

(d) It takes away his acceptance, &c.] See the forecited place in Mat.

(c) That a particular Care,&c.]
Mat. VI. 32. Luke XII. 7.
XXI. 8.

(f) The remarkable Providence of God, &c.] Mat VI. 26,

<sup>(</sup>b) Macedonia and Achaia, &c.] Rom. XV. 25, 26 and the following Verse. 2 Cor. 1X. 1, 2, 3, 4. Fhilip. IV. 18

### Sect. 15, 16. Christian Religion. 121

fo Powerful a God, nor to trust him any further than we would do a bad Debtor, of whom we never think our selves secure without a Pledge.

### & XV. Concerning Oaths.

OTHER Laws forbid Perjury; (a) but this would have us entirely to abstain from Oaths, except upon Necessity; and to have so great Regard to Truth in our common Conversation, (b) that there should be no need of requiring an Oath of us.

### § XVI. Concerning other Actions.

AND indeed there is nothing excellent to be found in the Philosophick Writings of the Greeks, or in the Opinions of the Hebrews, or of any other Nation, which is not contained here, and moreover ratified by Divine Authority. For instance; concerning (c) Modesty, (d) Temperance, (e) Goodness, (f) Moral Virtue, (g) Prudence, (b) the Duty of Governors and Subjects, (a) Pa-

(a) But this would have us,&c.]

Mat. V. 33, 34, 35, 36, 37,

fam. V. 12.

(b) That thereshould be no need,

(b) That there should be no need, IV. 8 &c.] See the forementioned II. 7.

(c) Modesty, &c.] 1 Pet. III.

3. (d) Temperance, &c.] Tit. 11. 12. 1 Tim. II. 19.

(e) Goodness, &c.] 2 Cor. VI.

(a) But this would have us,&c.] 6. Gal. V. 22. Colof, III. 12. (at. V. 33, 34, 35, 36, 37.) 1 Cor. XIII. 4.

(f) Moral Virtue, &c.] Phil. IV. 8. 1 Tim. II. 2. III. 4. Tit.

(g) Frudence, &c.] Mat. X. 16. Ephef. I. 8.

(h) The Duty of Governors, &c.] I Tim. 11. 2. Rom. XIII. 1 Pet. 11. 13, 17.

(a) Parents and Children, (b) Masters and Servants. (c) Husbands and Wives; and particularly, abstaining from those Vices, which under a Shew of Virtue deceived many of the Greeks and Romans, viz. (d) the Defire of Honour and Glory. Sum of it, is wonderful for its Substantial Brevity; (e) that we should love God above all Things. and our Neighbour as our felves, that is, (f) we should do to others, as we would have them do to us. Perhaps some may object against what we have now faid of the Excellency of Christ's Commands; the great Difference of Opinions amongst Christians, from whence have arisen so many various Sects.

& XVII. An Answer to the Objection, drawn from the many Controversies among Christians.

Bur the Answer to this is evident: There are scarce any Arts but the same thing happens to them, partly through the Weakness of humane Nature, and partly because Mens Judgment is hindred by Prejudices: But for the most

Colof. MI. 20, 21. Ephef. VI.

1, 2, 3, 4 (b) Masters and Servants, &c.] Ephes. VI. 5, 6, 7, 8, 9, 10. Colof. III. 22, 23, 24,

(c) Husbands and Wives, &c.] Ephel. V. 22, 23, 24, 25, 28, 33. Colof. III. 18, 19. 1 Tim. 11. 2.

(d) The Defire of Honour, &c.] Mat. XVIII. 4. XXIII. 12. Luke XIV. 11. XVIII. 14. John V. 44. Ephef. IV. 2. Colof. II. 18.

(a) Parents and Children, &c. 1 III. 23. 1 John II. 16. Phil. II. 3. 1 Thef. 11. 6. 1 Pet. 1. 24.

V. 5.
(e) That we should love God, &c.] Mat. 1X. 18. XXII. 37, 39. Luke X. 27. Rom. XIII. 9, 10, 11. Gal. V. 14. James

(f) We should do to others,&c.] Mat. VII. 12. Luke VI. 31. This was commanded by the Emperor Alexander; fee Dion, and He that wrote the Life of this Emperor in Latin.

part, this Variety of Opinions is limited within certain Bounds, in which Men are agreed; and whereby they determine Doubts: As in the Mathematicks, it is a Dispute whether the Circle can be squared or no; but whether, if you take Equals from Equals, the Remainder will be Equal, this admits of no Dispute: And thus it is in natural Philosophy, Physick, and other Arts. So the Difference of Opinions that is amongst Christians, cannot hinder their Agreement in the principal Things, that is, (a) those Commands, by which we have now recommended the Christian Religion: And the Certainty of these appears from hence, that those who being highly enraged against one another, have fought for Matter of Disagreement, never ventured to go fo far as to deny, that these were the Precepts of Christ; no, not even they who would not direct their Lives according to this Rule. And, if any should attempt to contradict these, he ought to be looked upon to be like those Philosophers who denied that Snow was white. For as These were confuted by their Senses, so are They by the Consent of all Christian Nations, and by those Books which were wrote by the first Christians, and those after them. who were followed by Learned Men, and fuch who bore Testimony to the Faith of Christ by their Death. For that which all these acknowledge to be the Doctrine of Christ, ought to be

may add also, in those Opinions we now call the Apostles Creed, that are Necessary, and upon as I have somewhat more fully which the Observation of Com mands depends, such as are nexed to this concerning the mentioned in the most antient Choice of our Opinion, &c. Creeds which are extant in Sect. IV. Le Clerc.

(a) Those Commands, &c.] Wel Irenaus and Tertullian, and what shown in that little Piece anaccounted fo by all fair and equal Judges; for the same Reason that we believe Plato, Xenophon, and other Disciples of Socrates, concerning the Opinions of Socrates; and the Schools of the Stoicks, for what Zeno delivered.

& XVIII. The Excellency of the Christian Religion, further proved from the Excellency of ats Teacher.

THE third Thing wherein we faid the Chriflian Religion exceeds all other Religions that are, or can be imagined, is the manner in which it was delivered and propagated: In the Confideration of which Particular, the first Thing that offers it self, is the Author of this Doctrine. The Authors of the Gracian Wisdom and Knowledge, themselves confessed that they alledged scarce any thing for Certainty, because Truth was funk, as it were, (a) to the bottom of a Well; (b) and the Mind, as dim-fighted in regard to Divine Things, as the Eyes of an Owl in the Sun-shine. Beside, there was hardly any of them but was addicted to (c) some particular Vice: Some were (d) Flatterers of Princes, others

It was a faying of Democritus, That Truth laid at the Bottom of a Well, as we find in Tully's Academical Questions, and in other Writers.

(b) And the Mind as Dimfighted, &c.] See Ariffotle's Metaphylicks, Book II. ch. 1 'As the Eyes of a Batt are dazled at the Light in the Daytime; to is the Understanding

(a) To the bottom of a Well, &c.] 1 in our Soul, confounded at the ' plainest I hings in the World.'

> (c) Some particular Vice, &c.] Socrates is most commended by the Confent of all; yet Cyrill in his VIth Book against fulian, lets before us, in the Words of Perphyry, the great degree of Anger he discovered in his Words and Sayings.

(d) Flatterers of Princes, &c. ] Plato and Aristippus.

devoted to (a) the Embraces of Harlots, others to (b) fnarling Impudence; and one great Argument of the Envy and Hatred they all had against one another, is their (c) Quarrelling about Words. or Things of no Moment; and as good an Argument of their Coldness and Indifferency in the Worship of God, is, that they who believed in one God, did yet lay him aside, and paid Divine Worship to others whom they believed to be no Gods; (d) making that the Rule of their Religion, which was publickly re-

(a) The Embraces of Harlots, &c.] Zeno the chief of the Stoicks, was addicted to the Love of Men; and Plato, Aristotle, Epicurus, Aristippus, and almost all of them to the Love of Women; witness Athanens's Books, III and XIII. Laertius, and Laclantius. Treagnis mentions it of himfelf in many places.

(b) To frarling Impudence, Whence they were cal-

led Cynicks.

e

.]

et

nft

he

eat

ed

c.]

(c) Quarrelling about Words, This is well observed by Timon Phliafius

O Wretched Mortals, nothing but Sin and Flesh,

How are you deceived with Words and Contests?

Vain Men, like empty Bladders puff'd with Wind.

And again, Sharp Contest walks with mighty Noise,

Sifter of Mortal Hatred and Confusion;

last She fix

and raise their Hopes.

And again, Who has inspired them with Deadly Strife?

The Noisy Multitude, that Silence bates.

Whence spreads the Talkative Difeafe, to kill.

You will find these Verses in Clemens, Strom. V. in Enfebius at the end of his Preparation, and in Theodorer's Ild Discourte.

(d) Making that the Rule, &c.] Xenaphon in his Vich Memorab. recites the Oracle by which the Gods are commanded to be worshipped according to the Laws of every City. Here we may repeat the Words of Seneca, before quoted out of Augustine ; after which Augustine adds these: He Worshipped that which he Blamed; he did that which he Condemned, and that which he found Fault with, he about paid Aderation to. According to what Plato fays in his Timans, and other Places; and Porphyry in that place of Eu-Till wandring to and fro, at febius's Preparat. Book IV. ch. 8. that it is dangerous to speak Her self in Humane Breasts, the Truth in Divine Matters

ceived. And, as for the Reward of Piety, they could affirm nothing for certain; as appears from (a the last Dispute of Socrates a little before his Death. Mahomet, the Author of that Religion, which has spread it self so far, (b) abandoned himself to Lust all his Life long, which his Friends themselves do not denv. Neither did he give any Affurance whereby it might appear, that those Rewards he promised, which consisted in Feasts and Women, would ever really be; fince they do not pretend to fay, that he is restored to Life again in his Body: so far from that, that it now lies buried in Medina. But Moses, the Hebrew Lawgiver, was an excellent Person, however not entirely free from Faults; for with great Reluctance he would fearce (c) undertake an Embassy to the King of Egypt, though at the Command of God; and he discovered some (d) Distrust of God's Promife concerning striking Water out of the Rock, as the Hebrews acknowledge. And he partook of scarce any of those Rewards which he promifed to his People by the Law, (e) being driven to and fro in Defart Places by continual Tumults.

of which Danger, both in the before quoted concerning him-Greek and Latin, and Barbarion Philosophers, prevailed over &c. | See what is faid in the the fincere Profession of the VIth Book. Truth; which Thing alone, is fufficient to hinder any one from thinking that fuch Men were to be followed in every Thing. Justin Martyr, in his Exhortation to the Greeks, obtained the of Plato.

(d) Distrust of God's Fromyt, &c.] Numb. XX. 12.

(e) Being driven to and fro, &c.] Exodus XXII. Numb. XI. XII. XIV. XVI. XX. XXV. fufficient to hinder any one Exodus IV. 2. 10, 13, 14.
from thinking that such Men (d) Distrust of God's Promise,

(a) The last Dispute of Socra-

before the Vulgar. The Fear tes, &c.] See what we have

(b) Abandoned himself to Lust,

(c) Undertake an Embassy, &c. 7

mults. (a) and never entering the happy Land' But Christ is described by his Disciples, (b) to be without any manner of Sin: (c) nor could he ever be proved to have committed any, by the Testimonies of others: And whatever he commanded others, (d) he performed himself; for he faithfully fulfilled all Things that God commanded him; (e) he was most fincere in the whole Course of his Life; he was the (f) most patient of Injuries and Torments, as is evident from his Punishment on the Cross; he was so great a Lover of Mankind, of his Enemies, even of those by whom he was led to Death, (g) that he prayed to God for them. And the Reward that he promised to his Followers, he was possessed of himself, in a most eminent manner; as is declared and proved by certain Testimony. (h) Many faw, heard, and handled him after he was returned to Life again: (i) He was taken up into Heaven in the Sight of Twelve; And that he there ob-

ty Land, &c.] Numb. XX. 12. Deut. XXXIV. 4.

(b) To be without any manner of Sin, &c.] John VIII. 46. X. 32. 2 Cor. V 21. 1 Pet. II. 22. Heb. IV. That his Piety was commended by the Oracle among the Gentiles, we shall show in the VIth Book.

(c) Nor could be ever be proved, &c.] Origen observes this in his IIId Book against Celfus.

(d) He performed himself, &c.] Lactantius in the end of his Institutions well observes: That he not only showed the Way, but walked before in it, lest any one Should dread the Path of Virtue

(a) And never entring the Hap- on the account of its Difficulty.

(e) He was most sincere, &c.] 1 Pet. Il. 22.

(f) Most Patient of Injuries, &c.] Mat. XXVI. 50, 52. John

VIII. 23. Acts VIII. 32.
(g) That he prayed to God for

them, &c.] Luke XXIII. 34. 9. (h) Many Jaw, heard, and handled him, &c.] John XX. 27, 28, 21. John I. Epist. I. Mat. XXVII. Mark XVI. Luke XXIV. 1 Cor.

XV. 3, 4, 5, 6, 7, 8.
(i) He was taken up into Heaven, &c.] Mark XVI. 19. Lake XXIV. 51, 52. Ads I. 9. 10. 11. alfo Ads VII. 55. IX. 3. 4, 5. XXII. 6. 1 Cor. XV. 8.

obtained the highest Power, is manifest from hence; that he endued his Disciples with a (a) Power to speak those Languages which they had never learned; (b) and with other miraculous Gifts. (c) as he promifed them, when he departed from them: All which put together show, that there is no Reason to doubt of his Faithfulness, or of his Power to recompense us with that Reward he has promised. And hence it is we collect, that this Religion exceeds all others in this Particular also; that the Author of it performed himself, what he commanded; and was possessed of what he promised.

### From the wonderful Propagation of this Religion.

WE come now to the Effects of the Doctrine by him delivered; which indeed, if rightly considered, are such, that if God has any Regard or Care of humane Affairs, this Dostrine cannot possibly but be thought Divine. It was agreeable to Divine Providence, to cause That to foread the furthest which is best. And this has happened to the Christian Religion, which, we our selves see, is taught all over Europe; (d) even

xuages, &c.] Ads II. 3, 4. X. 46. XX. 6. 1 Cor. XII. 10, 28, 30. XIII. 1, 8. XIV. 2, 4, 5, 6, 9, 13, 14, 18, 19, 22,

23, 27, 39. (b) And with other Miraculous Gifts,&c.] Acts III. V. V. III. IX X. XI. XIII, XIV. XVI. XIX. XX. XXI. XXXVII. Rom. XV

(a) A Power to speak those Lan- Trytho; by Irenaus, Book II; by Tertullian, in his Apology; by Origen, in his VIIth Book against Celfus; by Lastantius; and others.

(c) As he promised them, &c.] John XIV. 12. XVII. 28. Mark

XVI. 17.

(d) Even the further Corners of the North, &c ] See Adam 19. 2 Cor. XII. 12. Heb. II. 4. Bremonsis and Helmoldus, and the Truth hereof is shown by the Writers concerning 1 Justin, in his Dispute with fland.

the further Corners of the North not exempted: (a) and no less, throughout all Asia, (b) even in the Islands in the Sea belonging to it, (c) thro' Egypt also (d) and Ethiopia, (e) and some other Parts of Africa, (f) and last through America. Nor is this done now only, but was fo of old, as the History of all Ages testify, the Books of the Christians, and the Acts of Synods; and at this Day there is a Tradition preserved amongst the Barbarians, (g) of the Journeys and Miracles of Thomas (h) and Andrew, and the other Apostles. And (i) Clemens, (k) Tertullian, (a) and

Afia, &c. ] See the Acts of the General Councils.

(b) Even in the Islands in the Sea, &c. See Oforins in his

(c) Through Egypt also, &c.] This appears from the Acts of the General Councils; from the antient Ecclesiastical Hi-stories, and particularly Ensebins, VI. 34. out of the Coptick Liturgy.

(d) And Ethiopia, &c.] See

Franciscus Alvaresius.

(e) And some other Parts of Africa, &c. ] See Tertullian, Cyprian, Augustin, and the Acts of the African Councils; especially that Council, which is subjoined to the Works of Cyprian.

(f) And last through America, &c.] See Acosta and others, who have wrote about the Af-

fairs of America.

(a) And no less throughout all, towards the end; and Book II. ch. 1. and the beginning of Book III. Ruffinus Book X. ch. 9. Add to these, Osorius and Linschotius, concerning the Affairs of East India; and Freita concerning the Empire of the Lusitanians in Asia: The Sepulchre of this Apostle is now to be feen in the Country of Coromandel.

> (h) And Andrew, &cc.] See Eusebins in the Beginning of his forementioned IIId Book, and Origen upon Genesis.

(i) Clemens, &c.] He fays, Strom. V. That Christ was

known in all Nations.

(k) Tertullian, &c.] In his Ift Book against the Fews. In whom else have all Nations believed, but in Christ, who ' lately came? In whom have these Nations believed, all . Parthians, Medes, Elamites, and the Dwellers in Melopo-(g) Of the Journeys and Miracles of Thomas, &c.] See padocia; the Inhabitants of
Abdias, Book IX. Eufebini's Pontus and Asia, and PamEcclesiaftical History, Book I. phylia; they that dwell in Egypt. (a) and others have observed, how far the Name of Christ was famous in their Times amongst

Egypt; and they who live [ Tradition is the fame; Neiin the Country of Africa. beyond Cyrene; Romans and Strangers; Jews and other Nations in Jerufalem; tion: Nor yet those in Ibethe different forts of People ria, nor those among the in Getalia; the many Countries of the Moors; all the the Eaft, nor those in Egypt, Borders of Spain; the dif- one those in Libya, nor those ferent Nations of Gaul; and that are established in the those Places of Britain, which | middle of the World: But the Romans could not come | like the Sun which God creat, but they are subject to ated, and is one and the same throughout the whole World:

ci, and Germans and Scythi
fo the Light, the Preaching ans; and many other oblcure of the Truth, thines every Nations, and many Provinces and Islands unknown to us, fo many they cannot be to the Knowledge of the reckoned? in all which Places, 'Truth.' the Name of Christ, who by mon the IVth of Ezekiel.

lately came, reigns. Pre- The miserable fews confess fently after, he shows how much larger the Kingdom of Christ was in his Time, that but they are foolishly igno-is, the end of the second Cen- rant of his Person, though is, the end of the fecond Century, than those of Old. Nebuchadnesor's, Alexander's or the Romans: 'The Kingdom of · Christ is every where, extended, · is received every where, in all the above-named Nations (he · had mentioned the Babylonians, · Parthians, Indians, Ethiopia, · Afia, Germany, Britain, the Moors, Getulians and Romans) is effeemed, He reigns every where, is adored in all Places, is 'which were openly produced, divided equally among them a'. either by him, or which were (a) And others, &c.] Irenaus, 'proclaimed by his Disciples who was ancienter than Terthroughout the whole World,
fullian, Book I. ch. 3. For
though there be different
Languages, the Power of People, and those whose

ther the Churches founded c Celta, nor those which are in where, and enlightens all Men, who are willing to come And Origen's Homi-The miserable Jews confess that these Things were fore-' told of the Presence of Christ; they see what is faid of him fulfilled; For when did the British Land, before the coming of Christ, agree in the ' Worship of one God? When ' did the Country of the Moors. when did the whole World together do fo?' And Arnobius, Book II. 'The Powers which they faw with their Eyes, and those unheard of Effects which were openly produced, the Britains, Germans, and other distant Nations. What Religion is there that can compare

Manners were very different, | and Scythians, and Maffegate, the same Belief; For we and Ethiopians; and to speak might enumerate, and take in one Word, the Borders of our Account, those Things which were done in gain in his IXth Book, amongst India among the Sera, Per- the Converted Nations, fians and Medes, in Arabia, reckons the Persians, the Mas-Egypt, in Asia, Syria, among Sageta, the Tibareni, the Hyrcathe Galatians, Parthians, ni, the Caspians and Stythians.
Phrygians, in Achaia, Mace- Hieronymus in the Epitaph of donia, Epirus; in those Islands Nepotian, reckons among the and Provinces surveyed by the East and Western Sun; and laftly in Rome, the Mifires of the World.' And Athanafins, in his Synodical reckons up the Indians, Persians, Epistle, which we find in The-odoret, Book IV. ch. 3. mentions the Christian Churches in Spain, Britain, Gaul, Italy, thodox Man and a Luciferian, he Dalmatia, Mysia, Macedonia, mentions the Britains, Gauls, Greece, Africa, Sardinia, Cythe East, the People of India, prus, Crete, Pamphylia, Lysia, the Iberians, the Celtiberians, Isauria, Egypt, Lybia, Pontus and the Ethiopians. And Chry-and Cappadocia. And Theodo- sostom in his VIth Homily up-ret in his VIIIth Discourse 2- on 1 Cor. says, If they were gainst the Greeks, speaks thus onot worthy to be believed concerning the Apostles; in what they said, how should When they were conversant their Writings have spread in the Body, they went about all over Barbararous Countries, fometimes to one fort, and even to the Indians, and those Countries beyond the Sea? times they discoursed to the Romans, sometimes to the Spaniards, and sometimes to the the Celtans; but after they returned to him that sent them, all enjoyed their Labours Climates of the World; and without exception; not on- by this Gift of Tongues as

s y-

h m he

nhe

en 75. rld 10-

ich res, cts ed, ere ples rld,

peand hole lan-

to confent with one Mind to ' and Sauromate, and Indians, the whole World.' And a-Christians, the Indians, Persians, Goths, Egyptians, Bessians, and the People clothed with Skins: In his Epistle to Lata, he Athiopians, Armenians, Hunns, Scythians and Getans: And in his Dialogue between an Orly the Romans, and they that it were by a sparticular Com-loved the Romans Yoke, and mission, made known to e-were subject to their Govern- very one the Limits of that ment, but also the Persians Command and Doctrine that with it, for the Extent of its Possession? If you answer, Heathenism: That indeed has but one Name, but is not one Religion: For they do not all worship the same Thing; for some worship the Stars, others the Elements, others Beafts, others Things that have no Existence; neither are they governed by the fame Law, nor under one common Master. The Jews indeed, though very much scattered, are but one Nation; however, their Religion has received no remarkable Increase fince Christ: Nay, their own Law is made more known by the Christians than by themselves. Mahometanism is settled in very many Countries, but not alone; for the Christian Religion is esteemed in those same Countries, and in some Places by a greater Number: Whereas, on the contrary, there are no Mahometans to be found in many Parts where the Christian Religion is.

Considering the Weakness and Simplicity of those who taught it in the first Ages.

WE come next to examine, in what manner the Christian Religion made such a Progress, that in this Particular also it may be compared with others. We fee most Men are prepared

to fuch Things, who were reading.

was committed to him.' And i held by evil Cuftoms, nay, again, in his Famons Oration, oposseled with Wickedness:

concerning Christ's being God:

We must say then, that a mere Man, could not in so short time have overspread the World, both Sea and Land; nor have so called Men Land; nor have so called Men to short time have reading the content of the world is highly worth the world is highly worth the world in the content of the world in the world

er

ſs,

 $\operatorname{ed}$ 

ed

to

ay, fs: de-

ele,

rous folorth to comply with the Examples of Kings and Rulers, especially if they be enforced with Laws or Compulsion. To these the Religions of the Pagaris, and that of the Mahometans, owe their Increase. But they who first taught the Christian Religion, were not only Men without any Authority, but of low Fortune, Fishers, Tentmakers, and the like: And yet by the Industry of these Men, that Dostrine, within thirty Years, or thereabouts, spread not only through (a) all Parts of the Roman Empire, but as far as the Parthians and Indians. And not only in the very Beginning, but for almost three Hundred Years, by the Industry of private Persons, without any Threats, without any Invitations, nay, opposed as much as possible by the Power of those who were in Authority, this Religion was propagated fo far, that it became the greatest Part of the Roman Empire, (b) before Constantine professed Christianity. They among the Greeks who delivered Precepts of Morality, at the same time rendred themselves acceptable by other Arts; as the Platonicks, by the Study of Geometry; the Peripateticks, by the History of Plants and Animals; the Stoicks by Logical Subtilty; the Pythagoreans, by the Knowledge of Numbers and Harmony. Many of them were endued with admirable Eloquence, as Plato, Zenophon and

fed Christianity, &c.] Tertullian said in his Time, Apology II. We are but of Yesterhave left you only your day, and have filled all 'Temples.'

<sup>(</sup>a) All Parts of the Roman Places belonging to you, your Empire, &c.] Rom. XV. 19.
(b) Before Constantine profef. Councils, your very Camps, Councils, your very Camps, Tribes, Companies, the Pa-

and Theophrastus. But the first Teachers of Christianity had no such Art. (a) Their Speech was very plain without any Enticements; they declared only the Precepts, Promises and Threats in bare Words: Which fince they had not in themselves any Power answerable to such a Progress, we must of Necessity allow that they were attended with Miracles; or that the fecret Influence of God favoured their Undertaking, or both.

§ XIX. And the great Impediments that hindred Men from embracing it, or deterred them from professing it.

To which Confideration we may add this, that the Minds of those who embraced the Christian Religion taught by these Men, were not entirely free and unprejudiced from any established Rule of Religion, and so pliable; as they were who first embraced the Heathen Rites, and the Law of Mahomet: And much lefs were they prepared by any foregoing Institution; as the Hebrews were render'd fit for the Reception of the Law of Moses, by Circumcision and the Knowledge of one God. But, on the con-trary, their Minds were filled with Opinions, and Habit, which is a fecond Nature, repugnant: to these new Instructions; having been educated and confirmed by the Authority of Laws, and of their Parents, in the Heathen Mysteries and Jewish Rites. And besides this, there was another

<sup>(</sup>a) Their Speech was very plain, and by Theodoret, after the &c ] This was wifely observed Words now quoted. by Chryfostom, on 1 Col. I. 17.

t

S 8 . r. another Obstacle as great, namely the most grievous Sufferings, which it was certain they who professed Christianity must endure, or be in fear of, upon that Account: For fince fuch Sufferings are highly disagreeable to humane Nature, it follows, that those Things which are the Cause of such Sufferings, cannot be received without great Difficulty. The Christians, for a long time, were kept out of all Places of Honour, and were moreover fined, had their Goods conficated, and were banished: But these were small Things; they were condemned to the Mines, had the most cruel Torments that it was possible to invent, inflicted upon them; and the Punishments of Death were so common. that the Writers of those Times relate that no Famine, no Pestilence, no War, ever consumed more Men at a time. Neither were they the ordinary Kinds of Death: (a) But burning of them alive, crucifying them, and fuch like Punishments, which one cannot read or think of without the greatest Horrour: And this Cruelty, which, without any long Interruption, and that not every where, continued in the Roman Empire almost 'till the Time of Constantine, and in other Places longer; was fo far from diminishing them, that on the contrary their Blood was called the Seed of the Church, they so increased as they were cut off. Here therefore let us compare other Religions with Christianity. The Greeks and other Heathens, who are wont to magnify their

<sup>(</sup>a) But Burning of them alive, that Christians ought to have &c.] Domitius Ulpias as a famous Lawyer, wrote seven mentions them, Book V. Books about the Punishments | ch. 7.

own Matters, reckon a very few that suffered Death for their Opinions; some Indian Philosophers, Socrates, and not many more; and it can hardly be denied, but that in these famous Men there was some Desire of transmitting their Fame to Posterity. But there were very many of the common People, scarce known to their Neighbours, among the Christians, who suffered Death for their Opinion; Women, Virgins, young Men, who had no Desire nor probable Hopes that their Name would continue; And indeed there are but a few whose Names remain in the Martyrologies, in Comparison of the Number of them that suffered for this Cause, and are (a) reckoned only by the Heap. Further, very many of them might have escaped this Punishment by some small Dissimulation, such as throwing a little Frankincense upon the Altar; which cannot be affirmed of them, who, whatever private Opinions they had in their Minds, vet in their outward Actions, conformed themfelves to the Customs of the Vulgar. So that to fuffer Death for the Honour of God, could scarce be allowed to any but the Fews and Christians; and not to the Jews after Christ's Time; and before, only to a very few, compared with the Christians: more of which suffered Punish-

(a) Reckoned only by the Heap. | Phrygia, in Pontus, under Maxi-&c.] As the innocent Company of three hundred at Carthage, mentioned in the XXIVth
Roman Martyrology of Augustus;
Very many in Africa, under
All which are mentioned in

Severus; under Valerian, at An- the Martyrology, without any sioch; and in Arabia, Cappa- Names. docia and Mesopotamia; in

Punishment for the Law of Christ in one Province, than ever there did Fews; all whose Sufferings of this kind may almost be reduced to the Times of Manesses and Antiochus. Wherefore, feeing the Christian Religion, in this Particular alfo, infinitely exceeds others; it ought justly to be preferred before them. It must be inferred from such a Multitude of every Age and Sex, in fo many different Places and Times, who refused not to dye for this Religion; that there was some great Reason for such a constant Resolution, which can't be imagined to be any other, but the Light of Truth, and the Spirit of God.

An Answer to those who require more and stronger Arguments.

IF there be any one who is not fatisfied with the Arguments hitherto alledged for the Truth of the Christian Religion, but desires more powerful ones; he ought to know, (a) that different Things must have different kinds of Proof; one fort in Mathematicks, another in the Properties of Bodies, another in doubtful Matters, and another in Matters of Fact. And we are to abide by that, whose Testimonies are void of all

n

e

e,

LS h

t-

S,

n-

at ld

nd

l's

ed

ed

h-

exi-

miyre, in res. in any

<sup>(</sup>a) That different Things, &c. | last chap. 'Mathematical CerSee Aristotle's Ethicks to Ni- 'tainty is not to be met with in comachus. Book I. It is sufficient if a Thing be made appear according to the Subject
matter of it, for the same Evi
dence is not to be expected in
all Things.' And in the latter
part of his first Metaphys. the'
Great and almost Divine Men.

all Suspicion: Which if it be not admitted, not only all History is of no further Use, and a great Part of Physick; but all that natural Affection, which is betwixt Parents and Children, is loft, (a) who can be known no other Way. And it is the Will of God, that those Things which he would have us believe, fo that That Faith should be accepted from us as Obedience, should not fo evidently appear, as those Things we perceive by our Senses, and by Demonstration; but only fo far as is sufficient to procure the Belief, and persuade a Man of the Thing, who is not obstinately bent against it: So that the Gospel is, as it were, a Touch-stone, to try Mens honest Dispositions by. For fince those Arguments, which we have brought, have gained the Affent of fo many goods and wife Men; it is very manifest, that the Cause of Infidelity in others, is not from the want of Proof, but from hence, (b) that they would not have that feem true, which contradicts their Passions and Affections. It is a hard Thing for them lightly to esteem of Honours and other Advantages; which they must do, if they would receive what is related concerning Christ, and for that Reason think themselves bound to obey the Precepts of Christ. And this is to be discovered by this one Thing, that they receive many other Historical Relations as true, the

(a) Who can be known no other! way, &c.] Thus Homer, For no Man knows of whom it is He's born.

That is, with the most exact kind of Knowledge.

(b) That they would not have that seem true, &c.] Chrysostom

treats very handsomely of this in the Beginning of 1 Cor. ch. 3. And to Demetrius he fays, that they do not believe the Commandments, proceeds from their unwillingness to keep them.

t

,

,

i-

ot

at a oo, ig es iis ey, he

his but ndpilthe Truth of which is established only upon Authorities, of which there are no Marks remaining at this time: As there is in the History of Christ, partly by the Confession of the Jews, which are now left; partly by the Congregations of Christians, every where to be found; for which there must of Necessity have been some Cause. And since the long Continuance of the Christian Religion, and the Propagation of it so far, cannot be attributed to any humane Power, it follows, that it must be attributed to Miracles; Or if any sone should deny it to have been done by Miracles; this very Thing, that (a) it should without a Miracle gather so much Strength and Power, ought to be looked upon as greater than any Miracle.

(a) That it should without a wards the end; and Angefin Miracle, &c.] Chrysistem has des concerning the City of Cod. this Argument on 1 Cor. ch. 1. to- Book XXII, ch. 5.





# BOOK the Third.

§ I. Of the Authority of the Books of the New Testament.



E who is perswaded of the Truth and Excellency of that Religion which Christians profess, having been convinced either by the Arguments before offered, or by any other besides them; in order to

understand all the several Parts of it, he must go to the most ancient Books, which contain this Religion; and they are what we call the Books of the New Testament, or rather Covenant: For it is unreasonable for any one to deny that That Religion is contained in those Books, as all Christians affirm; since it is fit that every Sect, good or bad, should be believed in this Affertion, that their Opinions are contained in this or that Book; as we believe the Mahometans, that the Religion of Mahomet is contained in the Alcoran: Wherefore, fince the Truth of the Christian Religion hath been proved before, and at the same time it was evident that it was contained in these Books; the Authority of these Books is established by this alone: However, if any one defire to have it more particularly made appear to him, we will first lay down that common Rule amongst all fair Judges, (a) That it is an Obligation incumbent upon him, who would disprove any Writing which has been received for many Ages, to bring Arguments that may diminish the Credibility of such a Writing: which, if he cannot, the Book is to be defended, as in Possession of its own Authority.

& II The Books that have any Names affixed to them, were writ by those Persons whose Names they bear.

W E fay then, that the Writings, about which there is no Dispute amongst Christians, and which have a certain Name affixed to them, are that Author's whose Title they are marked with; because the first Writers, such as Justin, Irenaus, (b) Clemens, and others after them, quote these Books under those Names: And besides, (c) Tertullian fays that in his Time fome of the Original

(a) It is an Obligation, &c.] (c) Tertullian says, &c.] In his See Baldus in his Rubrick con- Prescription against the Heretings, and Gailus, Book II. Obf. those he there cites.

is

S,

in he

nd

n-

efe

er, if Le Clerc.

cerning the Credibility of Writicks. Let any one who would tings, and Gailus, Book II. Obs. exercise his Curiosity rather in the CXILIX. Numb. 6, and 7, and Affair of his Salvation, let him run over the Apostolical Churches, (b) Clemens, &c.] There is on- over which the Seats of the Apothians extant, in which he Places, in which the Authentick quotes Places of the New Testa- Letters themselves are recited. ment, but does not name the And why might not the Hand of Writers; wherefore Clemens's the Aposties be then extant, Name might have been omit- when Quintilian fays that in his ted; and so might Justin's, Time Cicero's Hand was extant; who is not used to add the Names. and Gellius fays the same of Virgil's in his?

ginal Copies of those Books were extant. And because all the Churches received them as such, before there were any publick Councils held; Neither did any Heathens or Jews raise any Controversy, as if they were not the Works of those whose they were said to be. And (a) Julian openly confesses, that those were Peter's, Paul's, Matthew's, Mark's and Luke's, which were read by the Christians under those Names. No Body in his Senses makes any Doubt of Homer's or Virgil's Works being theirs, by reason of the constant Testimony of the Greeks concerning the one, and of the Latins concerning the other; how much more then ought we to stand by the Testimony of almost all the Nations in the World, for the Authors of these Books?

§ III. The Doubt of those Books that were formerly doubtful, taken away.

THERE are indeed in the Volume we now use, some Books which were not equally received from the Beginning; (b) as the Second of Peter, that of James, and Jude, two under the Name of John the Presbyter, the Revelations, and the Epistle to the Hebrews: However, they were acknowledged by many Churches, as is evident

(a) Julian openly confesses, &c.]
The Place is to be seen in Cyril's
Xth Book. (See also our Annotations, in the Differtation
on the IV Evangelists, added
to the Harmony of the Gospels.
Le Clerc)

(b) As the Second of Peter, &c.] However, Grot us himself doubted of this; the Reasons of which

Doubt, he himself gives us in the beginning of his Annotations upon this Epistle. But though one or two Epistles could be called in Question, this would not render the rest doubtful; nor would any Part of the Christian Faith fail, which is abundantly delivered in other Places. Le Clerc.

vident from the ancient Christians, who use their Testimony as sacred; which makes it credible, that those Churches, which had not those Books from the Beginning, did not know of them at that time, or else were doubtful concerning them; but having afterwards learned the Truth of the Thing, they began to use those Books after the Example of the rest; as we now see done in almost all Places: Nor can there be a sufficient Reason imagined, why any one should counterfeit those Books, when nothing can be gathered from them, but what is abundantly contained in other Books that are undoubted.

\$ IV. The Authority of those Books which have no Name to them, evident from the Nature of the Writings.

THERE is no Reason why any one should detract from the Credibility of the Epistle to the Hebrews, upon this Account only, because we do not know who wrote it; and so likewise of the two Epistles of John, and the Revelation; because some have doubted whether John the Apostle wrote them, or another of the same Name. (a) For in Writers the Nature of the Writings is more to be regarded than the Name. Wherefore we receive many Historical Books, whose Authors we are ignorant of, as that of Casar's Alexandrian War; viz. because we see, that whoever he was, he lived in those Times

<sup>(</sup>a) For in Writers, &c.] It the meaning of Grotius, as aphad been more proper to fay pears from what follows, Le in Writings, or Books, which is

and was present at those Matters: So likewise ought we to be satisfied, when those who wrote the Books we are now speaking of, testify that they lived in the first Age, and were endued with the Apostolical Gists. And if any one should object against this, that these Qualities may be feigned, as may the Names in other Writings; he would say a Thing that is by no means credible, viz. that they who every where press the Study of Truth and Piety, should without any Reason bring themselves under the Guilt of a Life; which is not only abhorred by all good Men, (a) but was punished with Death by the Roman Laws.

§ V. That these Authors wrote what was true, because they knew the Things they wrote about.

It is certain therefore, that the Books of the New Testament were wrote by those whose Names they bear, or by such Persons as they profess themselves to be; and it is moreover evident, that they had a Knowledge of Things they wrote about, and had no Desire to say what was false; whence it follows, that what they wrote must be true, because every Falsity proceeds either from Ignorance, or from an ill Intention. Matthew, John, Peter and Jude, were of the Fellowship of those Twelve, which Jesus chose to be Witnesses of his Life and Doctrines: (b) So that they could not want the Know-

(a) But was punished with imus, and in Capitolinus in Per-

<sup>(</sup>a) But was punished with Death, &c.] See L. Falsi Nominis, D. de Lege Cornelia; and Paul, Book V. Sent. Tit. XXV. Self. 10. and 11. See Examples of this Punishment, at the end of the Books of Valerius Max-

<sup>(</sup>b) So that they could not want the Knowledge, &c.] John XV. 27. also 1 Epift. 1. Alls 1. 21, 22.

e

h

d

e

ne

e, of

ıg

ot 11-

e-

he

ose

ney

ver

ngs

fay

hat

fity

ill

ide,

nich

and the

ow-

Per-

XV.

. 21,

Knowledge of those Things they relate: The same may be said of fames, who either was an Apostle, or as others would have it, (a) a near Relation of Jesus, and made Bishop of Ferusalem by the Apostles. Neither could Paul be deceived through Ignorance, concerning those Do-Etrines which he professes were revealed to him by Jesus himself reigning in Heaven; neither could he be deceived in the Things which he performed himself; no more could Luke, who was his (b) inseparable Companion in his Travels. This same Luke could easily know what he wrote concerning the Life and Death of Jesus, because he was born in a Neighbouring Place, and had travelled through Palestine, where he fays (d) he fpake with them who were Eye-Witnesses of these Things. Without doubt there were many others (besides the Apostles with whom he was acquainted,) who were then alive, having been healed by Jesus, and who had feen him die, and come to Life again. If we believe Tacitus and Suetonius, concerning those Things which happened long before they were born, because we rely upon their diligent Enquiry; how much more reasonable is it to believe this Author, who fays he had every Thing from Eye-Witnesses? (d) It is a constant Tradition

(a) A near Relation of Jesus, &c.] So others, and they not ca few, think; and St. Chrysostom every where. See Josephus also. (Add to these En-Jebius H. E. Book II: Ch. 1. and 29.)

(b) Inseparable Companion,&c.] See Acts XX. and the following, Colos. IV. 14. 2 Tim. IV. 11.

Philem. 24.

(c) He shake with them, &c.] In the Preface of his Gospel History.

(d) It is a constant Tradition, &c.] Irenaus, Book III. Ch. 1. and Clemens in his Hypotypofes, eited in Ensebius's Ecclenatical History.

dition that Mark was a continual Companion of Peter; so that what he wrote, is to be esteemed as if Peter himself, who could not be ignorant of those Things, had distated it: Besides, almost every Thing which he wrote, is to be found in the Writings of the Apostles. Neither could the Writer of the Revelations be deceived in those Visions which he says (a) were caused from Heaven; (b) nor he to the Hebrews, in those Things which he professes he was taught, either by the Spirit of God, or by the Apostles themselves.

## VI. And because they would not say what was false.

THE other Thing we affirmed, that they would not speak an Untruth; is joined with what was before handled, when we established the Credibility of the Christian Religion in general, and of the History of Christ's Resurrection. They who would disprove Witnesses in this Particular concerning their Disposition and Will, must of Necessity alledge something to make it credible, that they bent their Mind against the Truth. But this cannot be faid here; For if any one should object that their own Cause was concerned; he ought to examine upon what Account it was their Cause; Certainly not for the fake of getting any Advantage. or shunning any Danger; when, on the Account of this Profession, they lost all Advantages,

<sup>(</sup>a) Were caused from Heaven, (b) Nor he to the Hebrews, &c.] &c.] Rev, I. 1, 2. IV. 1. and the following XXII. 18, 19, 23.

f

n

d

in

m

se.

er

n-

at

ney

ith th-

in

fur-

fes tion

ning

lind

faid

own

uprain-

tage. Ac-

van-

ages,

18,8cc.]

. 7, 8,

tages, and there was no Danger they did not undergo. It was not therefore their own Caufe, unless out of Reverence to God, which certainly does not induce any Man to tell a Lie, especially in a Matter of such Moment, upon which the Eternal Salvation of Mankind depends. We are hindred from believing fuch a wicked Thing of them, both by their Doctrines, which are in every part (a) full of Piety; and by their Life, which was never accused of any evil Fact, no, not by their Enemies, who only object their Unskilfulness against them, which is not fitted to produce a Falfity. If there had been in them the least Dishonesty, they would not have fet down their own Faults to be eternally remembred; (b) as in the Flight of them all, when Christ was in Danger; and (c) in Peter's thrice denying him.

& VII. The Credibility of these Writers further confirmed, from their being famous for Miracles.

Bur on the contrary, God himself gave remarkable Testimonies to the Sincerity of them; H 2 by

(a) Fall of Piety, &cc ] And I Cor. VII. 10, 12. how cautious abhor Lying, John XIV. 17. in fpeaking of what he faw, XV. 26. XVI. 13. XVII. 17,19. whether he faw them in the XVIII. 37. Acts XXVI. 25. Rom. I. 25. 2 Thef. II. 20. I John I. 6. 8. II. 4, 21. 2 Cor. VI. 8. Eph. IV. 15, 25. Colof. III. 9. Rev. XXII. 15. 2 Cor. II. 31. Gal. L. 20. Observe how industriously St. Paul distinguishes those Things which are his own, and those which are the Lord's,

whether he faw them in the Body, or out of the Body, 2 Cor. XII. 2.

(b) As in the Flight of them all, &cc.] Mat. XXVI. 34, 56.

(c) InPeter's thrice denying Him &c.] Mat. XXVI. 69. and the tollowing; Mark XIV 66, and the following; Lake XXII. 540 and the following.

by working Miracles, which they themselves and their Disciples (a) publickly avouched with the highest Assurance; adding the Names of the Persons and Places, and other Circumstances; the Truth or Falfity of which Affertion might eafily be discovered by the Magistrates Enquiry; amongst which Miracles, this is worthy Observation, (b) which they constantly affirmed, of their speaking Languages they had never learned, before many thousand People; and healing in a Moment Bodies that were diseased, in the Sight of the Multitude; nor were they at all afraid, tho' they knew at that time, that the Jewish Magistrates were violently set against them, and the Roman Magistrates very partial; who would not overlook any Thing that afforded Matter of traducing them as Criminals, and Authors of a new Religion; nor did any of the Jews or Heathens in those nearest Times, dare to deny that Miracles were done by these Men: Nay, Phlegon, who was a Servant of the Emperor Adrian, (c) mentions the Miracles of Peter in his Annals: And the Christians themselves in those Books, wherein they give an Account of the Grounds of their Faith, before the Emperors, Senate, and Rulers, (d) speak of these Facts, as Things known to every Body, and about which there could be no doubt: Moreover,

(a) Publickly avouched, &c. ] gainst Celfus. This is that Phle-See the Acts of the Apostles gon whose Remains we have throughout, and 2 Cor. XII. yet, concerning Miracles, and long-lived Men.

(b) Which they conftantly af-firmed &c.] The Places are &c.] The Places are very ma-quoted before.

(c) Speak of these Facts as Things, firmed &c.] The Places are very ma-ny, especially in Oricen. See (c) Mentions the Miracles of the whole VIIIth Ch. of Augu-Peter, &c. Book XIII; As fine's XXIId Book of the City Origen fays in his IId Book a- of God. I.

es

th

he

s;

ht

ry;

on,

ık-

iny

30-

lti-

lew

ere

ook iem

on;

nose

vere

as a

the

hri-

they

aith,

peak

ody,

lore-

over,

Phle-

have,

Things,

y ma-

Augu-

h: City

ever, they openly declare that the wonderful Power of them (a) remained in their Graves for some Ages; when they could not but know, if it were false, they could easily be disproved by the Magistrates to their Shame and Punishment. And these Miracles, now mentioned at their Sepulchres, were so common, and had so many Witnesses, (b) that they forced Porphyry to confess the Truth of them. These Things which we have now alledged, ought to suffice us: But there are abundance more Arguments, which recommend to us the Credibility of these Books.

### H 3 & VIII. And

(a) Remained in their Graves, | &c.] The Miracles at the Se-pulchres of Holy Men, then began to be boafted of, when the Christians having the Power in their Hands, began to make an advantage of the Martyrs and other Dead Bodies in those Churches in which they were Buried. Wherefore I would not have this Argument made use of, lest we di-minish from the Credibility of Certain Miracles, by thefe Doubtful or Fictitious ones. Every one knows how many Stories are related after the IVth Century, about this Matter. But Origen does not mention any fuch Miracles; but in his VIIth Book against Cet-fus says, Very many Miracles of the Holy Spirit were manifesied at the beginning of fefus's Do-Grine, and after his Ascension, but afterwards they were fewer; however there are now some

Footsteps of them in some few . whose Minds are Purified by Reason, and their Actions agreeable thereto. Who can believe that to many Miracles should be done in one or two Centuries after Origen, when there was less need of them? Certainly it is as Lawful to derogate from the Credibility of the Miracles of the IVth and Vth Centuries, as it would be Impudent to deny the Miracles of Christ and his Apoitles. These Miracles could not be declared without Danger; those could not be rejected without Danger, nor be Believed without Profit to those who perhaps forged them; which is a great difference. Le Clerc.

(b) That they forced Porphyry, &c.] See Cyril's Xth Book against Julian, and Hieronymus against a Book of Vigilantius.

§ VIII. And of their Writings; because in them are contained many Things which the Event proved to be divinely revealed.

For we find in them many Predictions concerning Things which Men could not possibly know of themselves, and which were wonderfully confirmed by the Event; (a) such as the sudden and large Propagation of this Religion; (b) the perpetual Continuance of it; (c) that it should be rejected by very many of the Jews, (d) and embraced by Strangers; (e) the Hatred of the Jews against those who professed this Religion; (f) the severe Punishments they should undergo upon the Account of it; (g) the Siege and Destruction of Jerusalem and the Temple, and (b) the fore Calamities of the Jews.

§ IX. And also from the Care that it was fit God should take, that False Writings should not be forged.

To what has been faid may be added, that if it be granted, that God takes Care of humane Affairs,

(a) Such as the sudden, &c.]
Mat. XIII. 33, and following
Verses. Luke X. 18. John XII.

(b) The perpetual Continuance of it, &c ] Luke I. 33. Mat. XXVIII. 20. John XIV. 16.

(c) That it should be rejected, &c.] Mat. XXI 33, and following Verses; XXII. at the beginning. Luke XV. 11. and following Verses.

(d) And embraced by Strangers, &c.] In the fame Places, and

(a) Such as the sudden, &c.] also Mat. VIII. II. XII. 21. XXI. Iat. XIII. 33, and following 43.

(e) The Hatred of the Jews,&c.] Mat. X. 17.

(f) The Severe Punishments,&c] Mat. X. 21, 39. XXIII. 34. (g) The Siege and Destruction,

(g) The Siege and Definition, &c.] Mat. XXIII. 38.XXIV-16. Luke XIII. 34. XXI. 24.

(h) And the Sore Calamities of the Jews, &c.] Mat. XXI. 33, and following Verses; XXIII. 34.XXIV. 20. Affairs, and especially those that concern his own Honour and Worship; it is impossible he should suffer such a Multitude of Men, who had no other Design but to worship God with Sincerity, to be deceived with false Books. And, after there did arife several Sects in Chriflianity, there was scarce any found, who did not receive either all, or most of these Books, except a few which do not contain any Thing Particular in them; which is a very good Argument why we should think that nothing in these Books could be contradicted; because those Sess were so inflamed with Hatred against each other, that whatfoever pleafed one, for that very Reason displeased another.

#### & X. A Solution of that Objection, that many Books were rejected by some.

THERE were indeed amongst those who were willing to be called Christians, a very few who rejected all those Books which seemed to contradict their particular Opinion; such as they who out of Hatred to the Jews, (a) spoke ill of the God of the Jews, the Maker of the World and the Law: Or, on the contrary, out of Fear of the Hardships that the Christians were to undergo, (b) sheltered themselves under the Name of Jews, (c) who might profess their Re-H 4 ligion

(a) Spoke ill of the God of the VI. 13, 14. Philip. III. 18. Jews, &c.] See Irenaus, Book I. Irenaus Book III. Ch 28. EpiCh. 29. Tertullian against Marcion, and Epiphanius concerning nites.

the same.

(b) Sheltered themselves under ligion, &c.] Acts IX. 20. XIII. and many times in that Book.

ligion without Punishment. (a) But these very Men were disowned by all other Christians every where, (b) in those Times, when all pious Persons that differed from one another, were very patiently born with, according to the Command of the Apostles. The first fort of these Corrupters of Christianity are, I think, sufficiently confuted above, where we have shown that there is One True God, whose Workmanship the World is: And indeed it is sufficiently evident from those very Books which they, that they might in some measure appear to be Christians, receive; (b) fuch as the Gospel of St. I uke in particular: It is, I say, evident, that Christ preached the same God, which Moses and the Hebrews worthipped. We shall have a better Opportunity to confute the other fort, when we come to oppose those who are Jews, and willing to be called fo. In the mean time I shall add only this, that the Impudence of those Men is very wonderful, who undervalue the Au\_

Philo against Flaccus; and concerning the Embassie, Josephus every where. To which may be added L. Generaliter, D. de Decurionibus, and Lib. I. C. de Judais. Teriultian in his Apology says, But the Jens read openly; they generally purchase Leave by a Tribuic, which they gather upon all Sabbath-Days.

(a) But these very Men were assembled, &c.] Tertullian in his lift against Marcion says, Tou cannot find any Church of Apossocial Order, who are not Christians out of regard to the

Creator.

(b) In those Times, &c ] See what will be faid of this Matter at the end of the VIth Book. Add also Iranens's Epistle to Victor, and what Hieronymus writes concerning it in his Catalogue; and Cyprian in his African Council. Judging no Man, nor removing any one from the Right of Communion, for his differing in Opinion.

(c) Such as the Gospel of St. Luke, &c.] Tertultian in his VIth Book against Marcion, makes it appear very plainly. Authority of Paul, when there was not any one of the Apostles who founded more Churches: nor of whom there were so many Miracles related, at that time when, as was before observed, the Facts might be easily inquired into. And if in his Miracles; what Reason is there why we should not believe him in his heavenly Vifions, and his receiving his Instructions from Christ? If he was so beloved of Christ, it cannot possibly be, that he should teach any Thing ungrateful to Christ, that is, any Thing falle; and that one Thing which they find Fault with in him, namely his Opinion concerning the Freedom procured to the Hebrews from the Rites formerly injoined by Moses, there could be no Reason for his teaching it, but the Truth; (a) for he was circumcifed himself, (b) and observed most of the Law of his own accord: And for the fake of the Christian Religion, (c) he performed Things much more difficult, and underwent Things much harder than the Law commanded, or he had Reason to expect upon the Account of it; (d) and he was the Caufe of his Disciples doing and bearing the same Things: Whence it is evident, he did not deliver any Thing to please the Ears of his Hearers, or for their Profit, when he taught them, (e) instead of the Sabbath, to spend every Day in Divine Worthip;

(a) For he was circumcifed, &c.] | Philip. III. 5.

Acts. See also 1 Cor. XL 2. 2 Cor. XI. 30. XII. 10.

<sup>(</sup>b) And observed most of the Law, &c.] Ads XVI. 3. XX. 6. XX. and the following Chap.

<sup>(</sup>c) He performed Things, &c.] 2 Cor. XI.23. and the following Verles; and every where in the

<sup>(</sup>d) And he was the Canfe, &c.] Ad. XX. 29. Rom. V. 3. VIII. XII. 12. 2 Cor. 1. 4. 8. 11. 4. VI. 4. 1 Thef. I. 6. 2 Thef. I. 6. (a) Inflead of the Subtash Sec. ]

Ads 11. 46. V. 42. 1 Cm. V. 5. 2 Tim. 1. 3.

Worship; instead of the small Expence the Law put them to, (a) to bear the Loss of all their Goods; (b) and instead of offering Beasts to God, to offer their own Blood to him. And Paul himself openly assures us, (c) that Peter, John and Fames gave him their right Hands, in Token of their Fellowship with him; which, if it had not been true, he would not have ventured to fay so, when they were alive, and could have confuted him of an Untruth. Except only those therefore, which I have now mentioned, who scarce deserve the Name of Christians; the manifest consent of all other Assemblies in receiving these Books, beside what has been already faid concerning the Miracles which were done by the Writers of them, and the particular Care of God about Things of this Nature; is fufficient to induce all impartial Men, to give Credit to these Relations; because they are used to believe many other Historical Books, which have not any Testimonies of this kind; unless very good Reason can be given to the contrary, which cannot be done here.

& XI. An Answer to the Objection, of some Things being contained in these Books, that are impossible.

FOR if any one should say, that there are some Things related in these Books, that are imposible

<sup>2</sup> Cor. VI. 4. XII. 10.
(b) And instead of Offering
Beasts, &c.] Rom. VIII. 36.
2 Cor. IV. 11. Phil, I. 20.

<sup>(</sup>a) To bear the less of all,&c.] (c) That Peter, John, and James, &c.] Gal. II. 9. And

possible to be done; (a) we have before shown, that there are some Things which are impossible to be done by Men, but are possible with God; that is, such as do not include any Contradiction in themselves; amongst which Things, are to be reckoned those which we account most wonderful, the Power of working Miracles, and calling the Dead to Life again; so that this Objection is of no Force.

### & XII. Or difagreeable to Reafon.

No R is there more heed to be given to them, who fay, that there are fome Doctrines to be found in these Books, which are disagreeable to right Reason. For first, this may be disproved by that great Multitude of ingenious, learned and wife Men, who have relyed on the Authority of these Books from the very first Times: Also every Thing that has been shown in the first Book to be agreeable to right Reason, viz. that there is a God, and but One, a most perfect Being, all-powerful, loving, wife, and good; that all Things which are, were made by him; that his Care is over all his Works, particularly over Men; that he can reward those that obey him, after this Life; that we are to bridle Sensual Appetites; that there is a natural Relation betwixt Men, and therefore they ought to love one another: All theie we may find plainly delivered in these Books. To affirm any Thing more than this for certain, either concerning the Nature of God, or concerning his Will,

I.

<sup>(</sup>a) We have before shown, &c.] Book II.

Will, (a) without any other Guide than humane Reason, is an unsafe and fallible Thing, as we may learn from the many Opinions of the Schools different from one another, and of all the Philosophers. Nor is this at all to be wondred at: For if they who dispute (b) about the Nature of their own Minds, fall into such widely different Opinions; must it not necessarily be much more fo with them, who would determine any Thing concerning the Supreme Mind, which is placed so much out of our reach? If they who understand Matters, affirm it dangerous (c) to pry into the Councils of Princes, and therefore we ought not to attempt it; who is fagacious enough to hope, by his own Conjectures to find out which it is, that God will determine of the various Kinds of those Things that he has a Liberty. of Willing? Therefore Plato faid very well, that (d) none of these Things could be known without a Revelation: And there can be no Revelation produced, which can be proved truly to be fuch, by greater Testimonies than those contained in the Books of the New Testament. There is so far from being any Proof, that it has never yet been afferted, that God ever declared any Thing to Man concerning his Nature, that was contradictory to these Books; nor can there be

(a) Without any other Guide. &c.] Mat. XI. 27. Rom. XI. 33, 34, 35. 1 Cor. II. 11. 16. (b) About the Nature of their

(c) To pay into the Councils of Princes, &c.] Tacitus has it in the VIIn of his Annals.

<sup>35, 34, 35.</sup> I Cor. II. II. 16.

(b) About the Nature of their own Minds, &c.] See Plusarch's Works, Eook IV. or the Opinions of the Philosophers. And Stobaus's Physicks, Ch. XI.

<sup>(</sup>d) None of these Things could be known, &c.] The Place is in his Phadon, and also in Timeus. It was well said by Ambrose. Who should I rather believe concerning God, than God himself?

be any later Signification of his Will produced. that is credible. And if any Thing was commanded or allowed, before Christ's Time, of those fort of Things which are plainly indifferent, or certainly not at all Obligatory of themselves, nor plainly evil; this does not oppose these Books: (a) because in such Things the former Laws are nulled by the latter.

& XIII. An Answer to this Objection, that some Things are contained in thefe Books which are inconsistent with one another.

IT is objected by some, that the Sense of these Books is sometimes very different: But whoever fairly examines this Thing, will find that on the contrary this is an Addition to the other Arguments for the Authority of these Books; that in those Things which contain any Thing of Moment, whether in Doctrine or History, there is every where such a manifest Agreement, as is not to be found in any other Writers of a Sect; (b) whether they be Fews, (a) or

The latter Constitutions are more the following Things are more valid than the former. It is a Powerful, than those that went Saying of Mod sinus, L. Ultima, D. de Constitutionibus Principium. Tettullian, I think, says he, that in Humane Constitutionibus Principium. ons and Decrees, the latter are the former. more Powerful than the former.

And in his Apology: Te Lop
and Hew down the antient and whom, as they are to be seen
foul Wood of the Laws, by the in other Places, so likewise in

(a) Because in such Things, &c.] we are determined by the latter;

new Axes of the Decrees and Manasses the Son of Israel, a Edicas of the Princes. And convery Learned Man in this fort serning Eaptism. In all Things of Learning, in his Books of

(a) or Greek Philosophers, (b) or Physicians, (c) or Roman Lawyers; in all which we very often find that not only they of the same Sect contradict one another, (d as Plato and Xenophon do, (e) but very often the same Writer sometimes afferts one Thing, and sometimes another; as if he had forgot himself, or did not know which to affirm: But these Writers, of whom we are speaking, urge the same Things to be believed, deliver the same Precepts, concerning the Life of Christ, his Death, and Return to Life again; The main and principal Things are every where the same. And as to some very minute Circumstances, which make nothing towards the main Thing, we are not wholly at a Loss for a fair Reconciliation of them; but it may easily be made; tho' we are ignorant of fome Things, by reason of the Likeness of Things that were done at different Times, the Ambiguity of Names, one Man's or Place's having many Names, and fuch like. Nay, this very Thing ought to free these Writers from all Suspicion of Deceit; because

(a) Or Greek Philosophers, &c.] See the forecited Book of the Opinion of the Philosophers.

(b) Or Physicians, & c.] See Galen of Sects, and of the best Sect; and Celsus of Physick, in the beginning; to which the Spagirici may be added.

(c) Or Roman Lawyers, &c.] There was a remarkable Difference of Old, between the Sabiniani and Proculiani; and now betwixt those who follow Bariolus and his Followes, and

the Creation and Refurrecti- | those who follow Cnjacins and the others more learned. See Gaeriel's Common, more Common, and most Common Sentences.

> (d) As Plato and Xenophon do, &c ] See Xenophon's Epistle to Eschines, the Disciple of Socrates. Athanens XI. Laertins's Life of Plato; and Gellins, Book XIV.

(e) But very often the Same Writer, &c. ] Many have shewn this of Aristotle; And others, of the Roman Lawyers.

5,

1-2,

S

f

h

e

1,

e

;

e

-

e

r

y

5, 8

S,

d

e

e

d

95 1-

3-

0,

0

,s k

18 n 33

because they who bear Testimony to that which is false, (a) are used to relate all things so by Agreement, that there should not be any Appearance of Difference. And, if, upon the account of some small Difference, which cannot be reconciled, we must immediately disbelieve whole Books; then there is no Book, especially of History, to be believed; and yet Polybius, Halicarnassensis, Livy, and Plutarch, in whom fuch Things are to be found, preserve their Authority amongst us in the principal Things; how much more reasonable then is it, that no such Thing should destroy the Credibility of those, whom we see, from their own Writings, to have always a very great Regard to Piety and Truth? There remains another Way of confuting Testimonies, from contrary external Testimonies.

& XIV. An Answer to the Objection from external Testimonies: Where it is shown they make more for thefe Books.

BUT I confidently affirm, that there are no fuch Things to be found; unless any one will reckon amongst these, what is said by those who were born a long while after, and they fuch who professed themselves Enemies to the Name of Christ, and who therefore ought not to be esteemed as Witnesses. Nay, on the contrary, though

<sup>(</sup>a) Are nsed to relate all Things, culator. lib. I. parte IV. de Teste &c.] This is what the Emperor Adrian affirms; in Witnesses we are to examine whether they offer one and the fame præmeditated Speech:

L. Testium D. de Testibus. Spective XIX. 14.

though there is no need of them, we have many Testimonies, which confirm some Parts of the History delivered in these Books. Thus that Tefus was crucified, that Miracles were done by him and his Disciples, both Hebrews and Heathens relate. Most clear Testimonies of Fosephus, published a little more than forty Years after Christ's Departure, are now extant, concerning Herod, Pilate, Festus, Felix, John the Baptist, Gamaliel, and the Destruction of Ferufalem; which are exactly agreeable to what we find amongst the Writers of the Talmud concerning those Times: The Cruelty of Nero towards the Christians is mentioned by Tacitus: And formerly there were extant Books of private Persons, (a) such as Phlegon; (b) and publick Acts, to which the Christians appealed; (c) wherein they agreed about the Star that appeared

(a) Such as Phlegon, &c.]
Book XIII. of his Chronicon or Olympiads, in these Words. . In the fourth Year of the CCIId Olympiad there happened the e greatest Eclipse of the Sun that e ever was known; there was foch a dark Night at the Sixth | · Hour of the Day, that the Stars were feen in the Heavens; and there was a great Earthquake in Bithynia, which overturned a great Part of Nicaa. These Words are to be feen in Enfebins's and Hieronimus's Chronicon. And Origen mentions it Trad. XXXV. upon Mat. and in his IId against Celfus.

(b) And Publick Acts, &c.] See Tertullian's Apology, CXXI. This Misfortune which has befallen the World, you find related in your | to fo great a God.' Myfical Books.

(c) Wherein they agreed, &c.] Chalcidius the Platonist, in his Commentary on Timens. ' There is another more Hely and mera Venerable History, which re-· lates the Appearance of a new Star, not to foretel Diseases and. Death, but the Descent of a Venerable God, to preferve Mankind, and to flow Favour to the Affairs of Mortals; which Star the Wife Men of Chaldea observi g as they Travelled in the Night, and being very well Skilled in viewing the Heavenly Bodies, they are faid to have fought after the New Birth of this God; and having found that Majesty in a Child, they paid him Worship, and made ' luch Vows as were agreeable

Sect. 14, 15. Christian Religion. 161

peared after the Birth of Christ; about the Earthquake, and the Preternatural Eclipse of the Sun at full Moon, about the time that Christ was Terucified.

y

e

t

e d

y SEE SE

& XV. An Answer to the Objection of the Scriptures being altered.

I see no other Objection can be made against these Books; unless they have not continued to be the same, as they were at the Beginning. It must be owned, that as in other Books, so in these, it might happen, and has happened, that through Carelesness or Perverseness in the Transcribers, fome Letters, Syllables, or Words, may be changed, omitted or added. (a) But it is very unreafonable, that because of such a Difference of Copies, which could not but happen in fo long time, there should arise any Controversy about the Testament or Book it self; because both Custom and Reason requires, that that should be preferred before the rest, which is to be found in the most ancient Copies. But it can never be proved, that all the Copies are corrupted by a Cheat, or any other way, especially in those Things

Collection of the various Read ings of the New Testament, and especially from the Edition of John Mills. The there is a great Variety, yet no new that is said of the Books of the New Testament, the same the conceive said on the New Testament, the same the same to conceive said on the same the same to conceive said on the same to conceive said on the same the same that the same thence, nor no received one we are to conceive faid of the confuted; no History of any Old Testament. Le Clerc. Moment, in regard to the Truth

(a) But it is very unreasonable, of the Christian Religion, which &c.] This is now very manifelt, from the most accurate Books of the New Testament, is from thence to be rejected; nor any that was before unThing which contain any Doctrine, or remarkable Point of History; for there are no Records that tell us thus much, nor any Witnesses in those Times: And if as we before observed, any Thing be alledged by those who lived a long time after, and who discovered the siercest Hatred against the Disciples of these Books; this is to be looked upon as Reproach, and not Testimony. And this which we have now faid, may fuffice in answer to those who object that the Scripture may have been altered: Because he that affirms this, especially against a Writing which has been received fo long and so far, (a) ought himself to prove that which he presumes. But that the Folly of this Objection may more plainly appear, we will show that That which they imagine to be, neither is, nor can be done. We have before proved these Books to have been wrote by those whose Names they bear; which being granted, it follows that one Book is not forged for another. Neither is any remarkable Part changed; for fuch a Change must have something defigned by it, and then that Part would plainly differ from those other Parts and Books which are not changed, which is no where to be feen; nay, as we observed, there is a wonderful Harmony in the Sense every where. Moreover, as foon as any of the Apostles or Apostolical Men, published any Thing; doubtless the Christians took great Care to have many Copies of it, as became their Piety and Desire of preserving and propagating the Truth to Posterity; and these were therefore dispersed, as far as the Name of Christ

<sup>(</sup>a) Ought himself to prove, &c.] L. ult. C. de Edisso Divi Adriani tollendo.

-

2-

23

ď

0

y.

e

)-

15

n

O

e

r,

0

-

y

g

1

g

h

;

-

S

k

d

f

ıż

Christ extended it self, through Europe, Asia, and Egypt, in which places the Greek Language flourithed; and, as we before observed, some of the original Copies were preserved for two hundred Years. Now no Book, of which fo many Copies had been taken, that were kept not by some few private Persons, but by the Care of whole Churches (a) can be falfify'd. To which we may add, that in the very next Ages, thefe Books were translated into the Syriac, Æthiopic, and Latin Tongues, which Versions are now extant, and do not any where differ from the Greek Books in any Thing of Moment. And we have the Writings of those who were taught by the Apostles themselves, or their Disciples, who quote a great many Places of these Books in that Sense in which we now find them. Nor was there at that time, any one in the Church of so great Authority, as to have been obeyed, if he had defigned to alter any Thing; as is sufficiently manifest from the Liberty taken by Irenaus, Tertullian, and Cyprian, to differ from those who were of the highest Rank in the Church. And after the Times now mentioned, many others followed, who were Men of great Learning, and as great Judgment; who, after a diligent Enquiry, received these Books, as retaining their original Purity. And further, what we now faid concerning the different Sects of Christians, may

<sup>(</sup>a) Can be fallified, &c.] That corrupt their own Copies; as is, so as that it should run through all the Copies, and corrupt all the Versions; for otherwise Wicked Men, who are obstinately bent on their Opinions, may here and there Clerc.

r

may be applied here also; that all of them, at least all that own God to be the Creator of the World, and Christ to be a New Lawgiver, make use of these Books as we now have them. If any attempted to put in any Thing, they were accused of Forgery by the rest. And that no Sect was allowed the Liberty to alter these Books. according to their own Pleasure, is sufficiently evident from hence, that all Sects fetched their Arguments against the rest from hence. And what we hinted concerning the Divine Providence, relates as much to the principal Parts, as to the whole Books; that it is not agreeable thereto, that God should suffer so many thoufand Men, who were regardful of Piety, and fought after Eternal Life with a fincere Intention, to fall into an Error that they could not possibly avoid. And thus much may suffice for the Books of the New Testament, which if they were alone extant, were sufficient to teach us the True Religion.

# § XVI. The Authority of the Books of the Old Testament.

Now fince God has been pleased to leave us the Records of the Jewish Religion, which was True of Old, and affords no small Testimony to the Christian Religion; it is not foreign to our Purpose, to see upon what Foundation the Credibility of these is built. That these Books are theirs to whom they are ascribed, appears in the same manner as we have proved of Our Books. And they whose Names they bear, were either Prophets, or Men worthy of Belief; such as Esdras, who is supposed to have col-

I.

at

1e

r,

n.

re

10

KS.

y

ir id i-

le

u-

d

n-

ot

or

ey

us

11

us

as

1y

to

he

ks

in

ur.

ır,

e-

ve

l-

collected them into one Volume, at that time when the Prophets Haggai, Malachi, and Zacharias were yet alive. I will nor here repeat what was faid before, in Commendation of Moses. And not only that first Part delivered by Moses, as we have shewn in the first Book, but the later History is confirmed by many Pagans. (a) Thus the Phanician Annals men-

(a) Thus the Phoenician Annals, &c.] See what Josephus cites out of them, Book VIII. Ch. 2. of his Antient Hiftery; where he adds, that if any one would fee the Copies of those Epistles, which Solumon and Hirom wrote to each other, they may be procured of the Publick Keepers of the Records at Tyrus, (we must be cautious how we believe this; however fee what we have faid upon Kings V. 3.) There is a remarkable Place concerning David, quoted by Josephus, Book VII. Ch. 6. of his Antient History, out of the IVth of Damascenus's History. ' A long while after this, there was a certain Man of that Country who was very powerful, his Name was Adadus, who reigned in Damasius, and the other Parts of Syria, except Phanics: · He waged War with David · King of Judea, and baving fought many Battles, the last was at Enphraces, where he was overcome: He was accounted one of the best of Kings for · Strength and Valour: After his · Death, his Children reigned for Ten Generations, each of them

continuing his Father's Govern-

ment and Name; in the same manner as the Egyptian Kings are called Ptolemy's. The Third being the most potent of them all, being willing to recover the · Victory his Grandfather had loft, made War upon the fews, and laid waste that which is now cal-' led Samaria.' The first Part of this Hiftory we have in 2 Sam. VIII. 5. 1 Chron. XVIII. and the latter Part in I Kings XX. where fee Josephus. This Adadus is called by Josephus, Adar; and Adores by Justin, out of Trogus. Eusebius in his Gospel Prepar. Book IV. Ch. 30. tells us more Things concerning David, out of Enpolemus. And the forementioned Josephus, in the same Chap, and in his Ist against Appion, brings this Place out of Dins's Panician History. ' After Abibalus's Death, his Son Hirom reigned; this Man increased the Eastern Part of the · City; and much enlarged the · City; and he joined Inpiter ' Olympius's Temple to the City, which before stood by it felf in an Island, by filling up the space between; and he adorn'dit with the Gitts of Gold offered to the Gods; he also went up to Liba-' nus, and cut down Wood to aorn the Temple with. And his Son succeeded in the King-they say that Solomon, who dom; who lived forty three reigned in Jerusalem, sent Years, and reigned says. Riddles to Hirom, and receie ved fome from him; and he that could not resolve the Riddles, was to pay a large Sum of Money. Afterwards Abdee monus, a Man of Tyrus, re-· folved the Riddles that were proposed, and sent others, which Solomon not resolving, paid a Solomon not refolving, paid a · large Sum of Money to Hirom' He afterwards adds a famous place of Menander, the Ephesian, who wrote the Affairs of the Greeks and Barbarians. . After Abiba-" lus's Death, his Son Hierom fuc-· ceeded in the Government; he " liv'd thirty four Years, and inclosed the large Country, and erected the Golden Pillar in · Jupiter's Temple. He after-wards cut down Wood from the Mountain call'd Libanus, · Cedar-Trees for the Roof of • the Temple, and pulled down the Old Temples, and built New. He confecrated the Grove of Hercules and Aftarte. He first laid the Foundation of Hers cules's, in the Month Peritins, and afterwards Aftarte's about the time that he invaded the " Tityans for not paying Tribute, and returned from subjectsing them. About this time there was one Abdemonus a " young Man, who overcame in explaining the Riddles proposed · by Solomon, the King of Jeru-. falem. The Time from this King, to the Building of Cars cer Hirom's Death ; Beleaxar

ter him was his Son Abdaftratus, who lived twenty nine This ' Years, and reigned nine. ' Man was flain by the four Children of his Nurle, who laid in " Ambush for him; the Eldest of which reigned twelve Years. ' After thefe, was Aftartus, the Son of Delastartus, who lived fifty four Years, and reigned ' twelve. After him came his Brother Afergmus, who lived fifty four Years, and reigned ' nine: This Man was killed by his Brother Pheletes, who feized the Kingdom, and reigned eight Months; he lived fifty Years; " He was flain by Ithebalus, the ' Priest of Astarte, who reigned thirty two Years, and lived fixty eight. He was fucceeded by his Son Badezorus, who lived forty five Years, and reigned fix. His Successor was Matgemus his Son, who lived thirty two Years, and reigned nine: He was succeeded by Pygmalion, who lived fifty fix Years, and reigned forty leven. In his feventh Year, his Sifter, who fled from him, built the ' City of Carthage in Libya.' Theophilus Antiochenus, in his IIId Book to Antolychus, has fet down this place of Menander, but has contracted It. Tertullian in his Apology, ch. 19. lays, We muft look into the Records of the most Ancient Nations, Egyptians, Chaldathage, is reckoned thus. Af- ans, Phanicians, by whom we are Supplied with Knowledge. Se

T CI CI

an

P

P

re

Pi

C

d

ee

f-

1-

ne

is

1-

in .

of

5.

ne

d

d

is

d

d

y

d

30

;

ne

ed

d

1-

10

1-25

d

d

y

X

n.

r,

e

is

36

7-

t.

73

03

ıż

-

30

e. 1 the League they made with the Tyrians. And Berolus,

The Egyptian Manethon, or | and brought War upon all Pha-Chaldean Berofus, er Phœnician Hirom, King of Tyre; and their Followers, Mendelus Prolomaus, and Menander Ephefius, and Demetrius Phalereus, and King Juba, and Appion and Thallus. This Hirom, and Solomon, who was Cotemporary with him, are mentioned also by Alexander Polyhistor, Menander Pergamenus, and Letus in the Phanician Ac-Clemens affirms, counts, as Strom. I. whence we may correct Tation, who wrote Xai-76. Chatus, for Aair . Latus, who is reported to have Translated into Greek, what Theodotus, Hypsicrates, and Moshus wrote about Phanicia. The memory of Hazael King of Syria, whole Name is in I Kings XIX. 15. 2 Kings VIII. 11. XII. 17. XIII. 3, 24. is preat Damascus, lerved with Divine Worship, as Josephus relates, Book IX. ch. 2. of his Ancient Hiftory. The same Name is in Justin, out Sal-Concerning of Trogus. manasar, who carried the Ten Tribes into Captivity, as it is related in 2 Kings XVIII. 3, &c. and who took Samaria, 2 Kings XVIII. 9, there is a Place of Menander Ephesius, we before spoke of, in Josephus, Book IX. Ch. 14. ' Elulans Reigned thirty fix Years; this Man with a Fleet reduced the Cittaans, who revolted from him. But the King of Affyria fent against them,

nicia; and having made Peace with them all, returned back again. But Sidon, Arce, Paletyrus, and many other Cities who had yielded themselves to the King of Affyria, revolted from the Tyrian Government; yet the Tyrians not submitting, the King of Affria returned upon them again, after he had received from the Phanicians fixty Ships and eight hundred Rowers. Against which, the Tyrians coming out with twelve Ships, broke their · Enemies Ships in Pieces, and took five hundred Men Prisoners; hereupon the Price of every Thing was ' raifed in Tyrus. Then the King of Affyria departed, and placed Guards upon the River, and upon the Water-Pipes, that they ' might hinder the Tyrians from drawing any; and this they did for five Years, and they were torced to drink out of Wells which they digged." Josephus adds in the same place, that Salmanasar, the Name of this King, remained till his time in the Tyrian Records. nacherib, who subdued almost all Judea, except Jerusalem, as it is related, 2 Kings XVIII. 13. 2 Chron. XXXII. 1. Ifaiah, XXXVI. r. his Name and Expeditions into Asia, and Egypt are found in Berosus's Chaldaicks, as the fame Josephus teftifies, Book X. ch. 1. and Herodotus in his IId Book, mentions the same Senacherib, and calls him King of the Arabifus, as well as the Hebrew Books mention (a) Nabuchadonofar,

Baladan ans and Affyrians. King of Babylon is mentioned in 2 Kings XX. 12. and Ifaiah XXXIX. And the same Name is in Berofus's Babylonicks, as Tolephus tellines in his Ancient History, Book X. Ch. 3. Herodetus mentions the Battle in Mageddo, in which Nechao King of Egypt overcame the Jews; (which History is in 2 Chron. XXXV. 22. Zach. XII. 1.) in the foresaid 11d XII. 1.) Book, in these Words. And Necho encountred the Syrians, (for fo Herodotus always calls the Jews, as do others alfo,) in a Land Fight, and overcame

them in Magdolus. (a) Nebuchadonofar, &c. ] Concerning him, Josephus has pre-ferved us a Place of Berosus, in the Xth of his Ancient History, and in his Ist Book against Appion; which may be compared with Eusebins, who in his Chronicon about thefe Times, and in his Prepar. Book IX. Ch, 40, and 41, produces this and the following Place of Abydenus. ' Nabopal-· lafarus his Father hearing that · he who was appointed Governor over Egypt, and the Places about Calo, Syria and Phanice, e had revolted, being himfelf un-, able to bear Hardships, he invested his Son Nabochodonofar, who was a Young Man, with part of his Power, and lent Him against Him. And Natochodonofar coming to a Battle with the Rebel, Imote

the whole Land to his Subjection again. It happened about ' this time, that his Father Nabopallasarus fell Sick, and Dyed, in the City of the Babylonians, after he had Reigned twenty nine Years. Nabochodonofar in a little time hearing of the Death of his Father, fetting in order his Affais in Egypt and the rest of the Country, and committing to fome of his Friends the Power over the · Captives of the Jews, Phanicians, Syrians, and the People about Egypt, and every thing that was left of any ufe, to be conveyed to Babylon, he himself with a few, came through the ' Wilderness to Babylon; where 'he found Affairs fettled by the Chaldeans, and the Government maintained under one of the most Eminent amongst them, ' fo that he inherited his Father's ' Kingdom entire; and having ctaken a View of the Captives, 'he ordered them to be dispersed by Colonies, throughout all the oproper Places in the Country a. bout Babylon. And he Richly · Adorned the Temple of Belus and others, with the Spoils of the War; and he renewed the Ancient City of Babylon, by 'adding another to it; fo as that · afterwards in a Siege, the River might never be turned out of its Course to Assault the City. · He also encompassed the City with three Walls within, and three without, some made of ' Tile and Pitch, others of Tile him, and took him, and reduced I alone. The City being thus well Walled

Walled, and the Gates beautifully adorned, he added to his Father's Palace, a New one, far exceeding it in Heighth and · Costlines; to relate the Parc ticulars of which would be tedious. However, as exceeding great and beautiful as it was, it was finished in fifteen Days; on this Palace he built very high Walks of Stone, which to the Sight appeared like Mountains, and planted them with all forts of Trees, and made what they call a Penfile Garden for his Wife, who was brought up in Media, to delight her felf with the Prospect of the Mountainous · Country, After he had begun the forementioned Wall, he tell fick and died, after he had reigned forty three Years.' This Wife of Nabuchadonofar, is Nitocris, according to Herodotus in his Ist Book, as we learn from the great Scaliger, in his famous Appendix of Time. Emendation These Things are explained by Curtius, in his Vth Book, to which I refer you; and partly by Strabs, Book XV. and Dio-Berosus, out dorus Book II. quoted have whom we those before, was thele and Belus, after Prieft of Alexander the Great's Time; to whom the Athenians erected a Statute with a Golden Tongue, in the publick Gaming Place, for his Divine Predictions. This is men-Pliny, Book VII. tioned by Ch. 37. of his Natural Hiftory. Athenaus in his XVth, calls Babylonica. Tatian his Book (who himself also affirms that Berofus mentions Nabuchadonofar,) and Clemens call it

3

i-

ut

4-

y-

ii-

7-

0-

of

ng

pt

ry,

his

the

ci-

a-

hat

n-

Telt

the

ere

by

rn-

of

m,

er's

ing

ves,

ried

the

y a -

hly

elus

s of

the

by

that

Ri-

out

lity.

City

and

e ot

Tile well lled Chaldaica. King Juba confesfes that he took out hence what he wrote concerning the Affairs of Syria, as Tatian obferves. He is also mentioned by Vitruvius, and Tertullian in his Apology, and by the Writer of the Alexandrian Chronicon. Eusebius, both in his Chronicon, and in the end of the IXth of his Praparat. tells us, that Nabuchadonofar is mentioned also in Abydenus, who wrote of the Affyrians; The Words are thefe. ' Meghafthenes lays, that Nabuchodroforus was stronger than Hercules, and waged War against Libya and ' Iberia, and having overcome them, he planted them in feveral Colonies on the right Shore of the Sea. And the Chaldaans relate moreover concerning him, that as he was going into ' his Palace on a certain time, he was inspired by a God, and fpake the following Words. I · Nabuchodrosorus foretel a sad · Calamity that will befall you, O Babylonians; which neither Belns, our Forefather, nor Queen Beltis could persuade the Fates to avert: There shall come a Persian Mule, who affifted by your Gods, shall bring ' Slavery upon you; Medus, the Glory of the Affyrians, will also help to do this. I wish that before he betrays his Countrymen, · fome Charybais, or Sea, would · Iwallow him up and destroy him; or that he were directed another way, through the Wilderness, where there are no Ci-' ties, or Footsteps of Men, where the wild Beafts feed, and the Birds fly about: That he might ' wander folitary amongst the Rocks and Dens, and that a

s happy End had overtaken me, [ before these Things were put into my Mind. Having prophefied this, he fuddenly difappeared. Compare this last with that which is faid of this Nabuchodone for, in the Book of Daniel; the first out of Megasthenes, we have also in Fosephus, Book X. ch. II. of his Antient History; and he lays it is in the IV th of his Indian History. Eusebius likewise has this concerning Nabuchadonofor, out of Abydenus. It is reported (of the Place where Babylon fands) that at first it was all Water, called Sea, but Belus · drained it, and allotted to every one his Portion of Land, and incompassed Babylon with a Wall, which Time has worn out. But Nabuchadonofor walled it again, which remained till the Macedonian Empire; and it had brazen Gates.' And a little after : When Nabuchadonofor came to the Government, in fifteen Days time he walled Babylon with a triple Wall, and he turned out of their Course the Rivers Armacale and Acrafanns, which is an Arm of Enphrates. And for the City of the Sipparenians, he digged a Pool forty Furlongs round, and wenty Fathom deep; and made · Sluices to open, and water the Fields: They call them Guides to the Aquaducts. He also built up a Wall to exclude the Red Sea; and he rebuilt Tes redon, to hinder the Incursions of the Arabians; and he planted his Palace with Trees, called the Penfile Gardens. Comthe Penfile Gardens." pare this with Dan. IV. 27. And Strabo, Book XV. quotes thele Words also out of the same

Mazasthenes. & Nabuchadonosor, whose Fame amongst the Chadaans is greater than Hercules, went as far as the Pillars. There were others who touched upon the History of this King, but we have only the Names of them remaining. Diocles in the Ild of his Persian History, and Phi-lostratus in that of the Indians and Phanicians, fays that Tyrus was belieged by him XIII Years, as Josephus tells us in the forecited place of his Antient History, and in his Ist Book against Appion, where he quotes the following Words out of the publick Acts of the Phanicians. ' When Ithobalas was King, · Nabuchadonofor besieged Tyrus thirteen Years. Atter him, Baal reigned ten Years; after him, Judges were appointed to govern Tyrus. Eccibalus, the Son of Bastacus, two Months; Chelbes, the Son of Abdaius ten Months: Abbarns the High Priest three Months; Mutgonus, and Gerastratus, the Sons of Abdelinus, were Judges fix Years; betwixt whom, Balatorus reigned one. After his Death, they ' fent and fetched Cerbalus from · Babylon; he reigned four Years. After his Death, they fent for ' his Brother Hirom, who reigne ed twenty Years. In his ' Time, flourished. Forms the Persian flourished. For the exact A-greement of this Computation with the Sacred Books, see Fosephus in the forecited Book against Appion: Where follows in Josephus, these Words concerning Hecatans. 'The Per-' fians, fays he, drew many Millions

# buchadonofar, (a) and other Chaldeans. I 2 (a) Va-

Millions of us to Babylon. And concerning the War of Senacherib, and Nebuchadonasar's Captivity, see the Place of Demetrius in Clemens, Strome I.

5,

of

d

i-

7-

10

bs

e-

ed

y,

nft

he

he

ci-

ıg,

Ty-

m,

af-

p-

Ec-

25,

on

4b-

ree

74-

us,

be-

gn-

hey

om

ars.

for

gn-

his

fian

A-

tion

fee

ook

fol-

ords

Per-

nany

ions

(a) And other Chaldwans, &c. ] After the forecited Words of Berosus, follow these, according to Josephus, in both the places now mentioned. 'His Son Evilmaradech was made · Head of the Kingdom; he regu-· lated Matters unjustly and wanconly; after he had Reigned two · Years, he was treacheroufly flain by Neriglifforcorus, who married his Sifter; atter his Death · Nerighifforoorus, who thus killed him, possessed the Government, and Reigned four Years. His · Son Laborofoarchodus a Youth, reigned nine Months; but be-· cause there appeared in him ma-· ny Evil Dispositions, he was slain · by the Treachery of his Friends. After his Death, they who kile led him, agreed to devolve the Government upon Nabonnedus, a certain Babylonian, who was also one of the Conspirators. In this Reign, the Walls of the · City Babylon along the River were Beautified with burnt Brick and Pitch. In the leventeenth · Year of his Reign, Cyrus came out of Persia with a great Army, and having subdued all the relt of Asia, he came as far as Babylon; Nabonnidus hear-'ing ofhis coming, met him with a great Army allo, but he was overcome in the Battle, and fled away with a few, and thut up himself in the City of the

Borsippeni. Then Cyrus having taken Babylon, ordered the outward Walls of the City to be razed, because the People appeared to be very much given to change, and the Town hard to be taken; and went from thence to · Borfippus, to beliege Nabonnidus; but he not enduring the Siege, vielded himself immediately; whereupon Cyrus treated him kindly, and giving him Carma-inia to dwell in, he fent him out of Babylonia; and Nabon-' nidus passed the remainder of his Days in that Country, and dyed there.' Ensebins, in the forementioned place, has preferved the following Words of Abydenus, immediately after those now quoted concerning ' After Nabuchodono or. Reigned his Son Evilmaruruchus: His Wife's Brother Neriglafarus, who flew him, left 2 Son whole Name was Laboffoarascus. He dying by a violent Death, they made Nabane nidachus King, who was not related to him. Cyrus, when he took Babylon, I made this 'Man Governour of Carmenia." This Evilmaraduch is mentioned by Name in 2 Kings XXV. 27. Concerning the rest, lee Scaliger. That of Cyrus's taking Babylon, agrees with this of Herodotus. So Cyrus made an Irruption as far as · Babylon; and the Babylonians having provided an Army, expected him: As foon as he approached the City, the Babyloe nians fought with him; but to (a) Vaphres the King of Egypt in Jeremiah, (b) is the same with Apries in Herodotus. And the Greek Books (c) are filled with Cyrus and his Succeffors (d) down to Darius; and Josephus in his Book against Appion, quotes many other Things relating to the Jewish Nation: To which may be added

fave themselves from being was laid in Cyrus's time, and Beaten, they shut themselves up in the City. Compare this with the LIst of Jeremiah, 20, 30, 31. Concerning the Flight at Borsippe, see Jeremiah, Ll. 39. Concerning the drying up the Rivers Channel, Herodotus agrees with Jeremiah, LI. 39. The Words of Herodotus are, He divided the River, bringing it to a standing Lake, so that he made the Ancient Current paf-fable, having diverted the Ri-ver. It is worth considering, whether what Diodorus relates in his fecond Book concerning Belesis the Chaldean, may not have respect to Daniel, whole Name in Chaldee was Beltashazzar, Dan. I. 7. (a) Vaphres the King of E-gypt, &c. ] So the Seventy

and Enfebins Tranflate the Hebrew Word UTD Che-phre. He was contemporary with Nabuchodonofar.

(b) Is the same with Apries in Herodotus, &c.] Book 11.

(c) Are filled with Cyrus, &c.] See the Places already quoted, and Diodorn; Siculus, Book H. and Ctefias in his Perficks; and Justin, Book IV. ch. 5. and the following. The Foundation of the Temple of ferusalem

was finished in Darius's, according to Berofus, as Theophilus Antiochenus proves.

(d) Down to Darius, &c] Codomannus. See the forementioned Persons, and Afchylus's account of Persia, and the Writers of the Affairs of Alexander. In the time of this Darius, Jaddus was the High Priest of the Hebrews, Nehem. XII. 22. the fame that went out to meet Alexander the Conqueror, according to the Relation of fosephus, in his Ancient History, Book XI. 8. At this time lived Hecatans Abderita, so famous in Plutarch, in his Book concerning Isis, and in Lacrtius in Pyrrho; he wrote a fingle Book concerning the Jews, whence Josephus in Book II. against Appion, took a famous Description of the City and Temple of Jerusalem; which place we find in Eufebius; Book IX. ch. 9. of his Gospel Preparation; and in each of them there is a place of Clearchus, who commends the Jewish Wildom in the Words of Aristotle. And Ariftotle. Fosephus in the same Book names Theophilus, Theodoret, Mnafeas,

17

is

he

IC-

his

igs

be

ed

and

ac-

phi-

[ D

re-

Æfand

of

ot the

ws,

me

exac-

of Hi-

this

ita,

his

ote the

ook fa-

ity mi

use-

his'

in

ace

nds the Ind

ook ret, as,

added what we above took (a) out of Strabo and Trogus. But there is no Reason for us Christians to doubt of the Credibility of these Books, because there are Testimonies in our Books, out of almost every one of them, the same as they are found in the Hebrew. Nor did Christ, when he reproved many Things in the Teachers of the Law, and in the Pharifees of his Time, ever accuse them of falsifying the Books of Moses and the Prophets, or of using supposititious or altered Books. And it can never be proved or made credible, that after Christ's Time the Scripture should be corrupted in any Thing of Moment, if we do but consider how far and wide the Jewish Nation, who every where kept those Books, was dispersed over the whole World. For first the Ten Tribes were carried into Media by the Affyrians, and afterwards the other two. And many of these fixed themselves in foreign Countries, after they had a Permission from Cyrus to return; (b) the Macedonians invited them into Alexandria with great Advantages; the Cruelty of Antiochus, the Civil War of the Asmonai, and the Foreign

Mnaseus, Aristophanes, Her- went into Egypt and Phoenicia, mogenes, Enemerus, Conoron, Zo- by reason of the Commotions in pyrion and others, as Persons Syria. To which we may add who commended the Jews, that of Philo against Flacens. Jewish Affairs.

Book I.

Book against Appion, speak-ing of the Jews. Not a few, (viz. Thousands, as appears from the foregoing Words) after the Death of Alexander,

and witnessed concerning the There are no less than ten hundred thousand Jows Inhabitants (a) Out of Strabo and Trogus, of Alexandria, and the Country about it, from the lower Parts (b) The Macedonians invited of Libya, to the Brders of them, &c.] Hecatans Trans-Ethiopia. See moreover fo-cribed by Josephus, in his Ist sephus, Book XII, ch. 2, 3. reign Wars of Pompey and Soffius, scattered a great many; (a) the Country of Cyrene was filled with lews; (b) the Cities of Asia, (c) Macedonia, (d) Lycaonia. (e) and the Isles of Cyprus, (f) and Crete, and others, were full of them; and that there was a vast Number of them (g) in Rome, we learn from (h) Horace, (i) Juvenal, and (k) Martial. It is impossible that such distant

(a) The Country of Cyrene mas 1 filled with Jews, &c ] See Jo-fephus, Book XVI. 10. of his Ancient History. Acts VI. 9. XI. 20.

(b) The Cities of Alia, &c.] Josephus XII. 3. XIV. XVI. 4. Als XIX.

Acts (c) Macedonia, &c.] XVII.

(d) Lycaonia, &c.] Acts

(e) And the Isles of Cyprus, &c.] Ads XIII. 5.

(f) And Crete, &c.] II. 11. (2) In Rome, &c.] Josephus XIV. 5. of his Ancient History. Ads XVIII. 2. XXVIII. 17.

(h) Herace, &c.] Book 1.

Sat. IV.

---- For we are many, And like the fews will force you to our Party. And Sat. V. ---- Let. Cir-

cumcifed fews believe it.

And Sat. IX. ---- This is the thirtieth Sabbath, &c.

(i) Juvenal, &c.] Sat. 1X. fome are of Parents born, who Sabtaths keep.

And what follows, Sat. XIV. (b) Martial, &c. ] III. 4. The Sabbath-Keepers Fasts. And in other places; as VII. s 9, and 34. XI. 97. XII. 57. To which we may add that of Rutilius, Book I. of his Itinerary.

F

I wish Judaa ne'er had been Inbdued

By Pompey's War, or Titus's Command.

The more suppress'd, the dire Contagion Spreads,

The conquered Nation crush the Conqueror.

Which is taken out of Seneca, who faid of the same Jews; The Customs of the most wicked Nation have prevailed so far, that they are embraced all the World over, so that the Conquered give Laws to the Conquerors. The Place is in Augustin, Pook IV. ch. II. of his City of God; He calls them the most wicked Nation only for this reason, because their Laws cordemned the neglect of the Worship of one God, as we observed before; upon which account, Cato Major blamed Socrates. To which may be added the Philo in his Testimony of Embafly, of the vast extent of the Jewish Nation. 'That Nation confifts of fo great a

' Number of Men, that it does ' not, like other Nations, take up one Country only, and confine it

felf to that; but possesses almost

I.

d

IS

Z-

15,

1;

ın

ıl,

i-

nt

hat

his

ens

ri-

ire

ulh

ca, he

1073

bey er,

ms

is II. Ills llioered

of

e-

nt, es.

the

his

nr nat

a

oes

up

eit oft

he

stant Assemblies should be imposed upon by any Art whatfoever, or that they should agree in a Falsity. We may add further, (a) that almost three hundred Years before Christ, by the Care of the Egyptian Kings, the Hebrew Books were translated into Greek, by those who are called the Seventy; that the Greeks might have them in another Language, but the Sense the same in the main; upon which Account they were the less liable to be altered. And the same Books were translated into Chaldee, and into the Ferufalem Language; that is, half Syriac; (a) partly a little before, (b) and partly a little after Christ's Time. After which followed other Greek Versions, that of Aquila, Symmachus and Theodotion, which Origen, and others after him, compared with the Seventy Interpreters, and found no Difference in the History, or in any weighty Matters. Philo flourished in Caligula's Time, and Fosephus lived 'till Vespasian's. Each of them quote out of the Hebrew Books, what we find at this Day. By this Time the Christian Religion began to be more and more spread.

• the whole World, for it over

· Spreads every Continent and

(b) Partly a little before, &c. 7 By Onkelos, and perhaps by fonathan.

(c) And partly a little after &c ] By the Writer of the Fernsalem Targum, and by Fosephus Cacus, or by him, whoever he was, one Man or many, who Translated Job, Pfalms, Proverbs, and what they call the Hagiography.

Island, that they feem not to be much fewer than the Inhabitants themselves.' Dion Caffins, Book XXXVI. concerning the Jewish Nation, says, that though it has been often fup-

<sup>·</sup> pressed, it has increased so much the more, to as to procure the

Liberty of establishing its Laws. (a) That aimost three hundred Tears, &c. ] See Ariftans and Josephus, Book XII. 2.

(a) and many of its Professors were Hebrews: (b) Many had fludied the Hebrew Learning, who could very eafily have perceived and discovered it, if the Jews had received any Thing that was false, in any remarkable Thing I mean, by comparing it with more antient Books. they not only do this, but they bring very many Testimonies out of the Old Testament, plainly in that Sense in which they are received amongst the Hebrews; which Hebrews may be convicted of any Crime, fooner than (I will not fay of Falfity, but) of Negligence, in relation to these Books; (c) because they use to transcribe and compare them fo very scrupulously, that they could tell how often every Letter came over. We may add, in the last Place, an Argument, and that no mean one, why the Jews did not alter the Scripture designedly; because the Christians prove, and as they think very strongly, that their Master Jesus was that very Messiah who was of old promifed to the Fore-fathers

(a) And many of its Professors were Hebrews, &c.] Or next to Hebrews, as Justin who was a Samaritan.

(b) Many had findied the Hebrew Learning, &c.] As Origen, Epiphanins, and especially

Hieronymus.

(c) Because they use to transcribe, &c.] fosephus in his Ist Book against Appion. It is very manifest by our Deeds how much Credit we give to our own Writings; for after so many Ages past, no one has presumed to add, take away, or change any Thing.' See the Law. Deut. IV. I. and the Talmud, in-

fcribed Shebnoth. (We are to understand this of the Time after the Masora; for it was otherwise before, in the time of their Common-Wealth; and after it was overturned by the Chaldaans, they were not so accurate as is commonly thought. This is evident from Lud. Capellus's Criticks upon the Bible, and from the Commentaries of Learned Men upon the Old Testament, and likewise from Grosius's own Annotations. And we also have shown it to be so on the Historical Books of the Old Testament. Le Clerc.)

## Sect. 16. Christian Religion.

I.

5:

10

d

15

y

ıt

y y ft d of è d y r. t, ot i-7, h rs f

e

177

of the Jews; and this from those very Books which were read by the Jews. Which the Jews would have taken the greatest Care should never have been, after there arose a Controversy between them and the Christians; if it had ever been in their Power to have altered what they would.



15

BOOK



A SERVICE

# BOOK the Fourth.

§ I. A particular Confutation of the Religions that differ from Christianity.



HE fourth Book, (beginning with that Pleasure Men for the most part take at the fight of other Mens Danger, when they themselves are placed out of the reach of it;) shows that the principal

Aim of a Christian ought to be, not only a Satisfaction upon his having found out the Truth himfelf, but also an Endeavour to affist others, who wander in various crooked Paths of Error, and to make them Partakers of the same Happiness. And this we have in some measure attempted to do in the foregoing Books, because the Demonstration of the Truth, contains in it the Confutation of Error: But however, fince the particular forts of Religion, which are opposed to Christianity; as Paganism, Judaism or Mahometanism suppose: besides that which is common to all, have fome particular Errors, and fome special Arguments, which they use to oppose us with; I think it may not be foreign to our present Purpose, to attempt a particular Examination of every one of them; in the mean time befeeching

our Readers to free their Judgment from Inclination and Prejudice, which clogg the Understanding; that they may the more impartially determine concerning what is to be faid.

& II And first of Paganism. That there is but One God. That created Beings are either good or bad. That the Good are not to be wor-(hipped without the Command of the Suprems

AND first against the Heathens, we say, if they suppose many Gods eternal and equal, this is sufficiently confuted in the first Book, where we have shown there is but one God the Cause of all Things. If by Gods they mean created Beings superior to Man, these are either good or bad; if they fay they are Good, they ought in the first Place to be very well assured of this, (a) lest they fall into great Danger, by entertain-

Danger, &c.] 2 Cor. XII. 14. Porphyry in his fecond Book about abstaining from eating Animals, fays, that 'By those who are contrary (to the Gods,) all Witchcraft is performed; for both These and their Chief is Worshipped by all such as work Evil upon Mens Fancies by Inchantments; for they have a Power to deceive by working ftrange Things: By them Evil Spirits prepare Philtres, and Love-Potions; all Incontinence and Love of Riches and Hoonour, and especially Deceit, proe ceed from them; for it is na-

tural to them to Lye; they are

15

h

ft

er

1h

al

ſ-

1-10

nd

S.

to

n-

a-

ar

a-

m

11,

al

h;

nt

of

ng ur

(a) Lest they fall into great 1 willing to be thought Gods; and the Highest in Power of them, ' to be efteeme! God.' And afterwards concerning the Egyptian Priests; 'These put it past all Dispute that there are a kind of Beings, who give themselves · up to deceive; of various Shapes and Sorts; Diffemblers, some times affurning the Form of Gods or Damons, or of Souls of Dead Mea; and by this means they can effect any feeming Good or Evil: But as to Things really Good in themselves, such as those belonging to the Soul; of producing thelethey have no Power, neither have they any · Knowledge of them; but they

Se

F

A

Ь

V

to

1

C

t

ing Enemies instead of Friends, Deserters instead of Ambassadors. And Reason also demands that there should be some manifest Difference in the Worship, betwixt the Supreme God and these Beings: And further, we ought to know of what Rank these Beings are, what Benefit we may expect from any of them, and what Honour the Supreme King would have us pay to them. All which Things being wanting in their Religion, it sufficiently appears from thence, that there is nothing of Certainty in it; and it would be much fafer for them to betake themselves to the Worship of the one Supreme God; (a) which even Plato owned to be the Duty of a Wife Man; because as good Beings are the Mini-Hers of the Supreme God, (b) they cannot but be affifting to fuch as are in Favour with God.

& III. A Proof that evil Spirits were worshipped by the Heathen, and the Unworthine's of it thown.

Bur that the Spirits, to which the Heathen paid their Worship, were evil, and not good,

abuse their Leisure, mock others, I much, we find something to the and hinder those who walk in the Way of Virtue. They are filled with Pride, and delight in Perfumes and Sacrifice.' And Arnobius Book IV. against the Gentiles. 'Thus the · Soothfayers, in their Actions, mention certain Beings opposite Origen, in his VIIIth Book a-to God, who often impose upon gainst Celfus. Men for True Gods. And thele

same purpose in Jamblichus, concerning the Egyptian Mysteries, Book III. ch. 33, and Book IV. ch. 17.

(a) Which even Plato owned, &c.] Jupiter is Worshipped by Magicians, Brethren to the us, and other Gods by others. The Words are quoted by

(b) They cannot but be affistare certain Spirits of groffer Mating, &c] This is very well
ter, who feign themselves to be
Fosciated by Arnobins, Book
Gods. Not to Transcribe too

1

S

e

d

W

it

ıt

0

n

2,

it

-

a

.

e

d

it

n

l,

CS

he

50

y-

b

d,

by

5.

y

2-

7-

11

k

appears from many substantial Arguments. First, (a) because they did not direct their Worshippers to the Worship of the Supreme God; but did as much as they could to suppress such Worship, or at least were willing in every Thing to be equall'd with the Supreme God in Wor-, thip. Secondly, because they were the Cause of the greatest Mischiess coming upon the Worthippers of the one Supreme God, provoking the Magistrates and the People to inflict Punishments upon them: For, though they allowed their Poets the Liberty to celebrate the Murders and Adulteries of their Gods; and the Epicureans to banish the Divine Providence out of the World; nor was there any other Religion fo disagreeable in its Rites, but they admitted it into their Society, as the Egyptian, Phrygian, Greek, and Thuscan Rites at Rome; (b) yet the Fews were every where ridiculed, as appears from their Satyrs and Epigrams, (c) and were sometimes banished; and (d) the Christians had moreover the most cruel Punishments inflicted upon them: For which there can be no other Reason affigned, but because these two Sects worshipped one

&c.] This is very well managed by Angustin, Book X. ch. 14, 16, 19. of his City of

(b) Yet the Jews were every where ridiculed, &c. ] ' As being Cropt, Circumcifed, Sabbathkeepers, Worshippers of the · Clouds and Heavens, merciful to · Swine.

(c) And were sometimes banished, &c. ] fosephus XVIII. 5. Tacites. Annal II. Seneca, E-

(a) Because they did not direct, pist. CIX. Ads XVIII. 1. Snetonius in Tiberius; XXVI.

(d) And the Christians had moreover, &c.] Tacitus, Annal XV. to which that or fuvenal relates.

---- You like a Torch Shall Burn,

As they who flaming stand Rifled with Smoke,

And with their Body's Print have marked the Ground.

Se

0

re

hi

al

C

P

tl

F

V

g

t l

one God, whose Honour their received Gods opposed, being more jealous of him than of one another. Thirdly, from the manner of their Worship, such as is unworthy of a good and virtuous Mind; (a) by humane Blood, (b) by naked Mens running about their Temples, (c) by Games and Dancings filled with Uncleanness; fuch as are now to be feen amongst the People of America and Africa, overwhelmed in the Darkness of Heathenism. Nay, more than this, there were of old, and still are, People, who worship evil Spirits, which they know and own to be fuch; (d) as the Arimanes of the Persians, the Cacodemons of the Greeks, (e) and the Vejoves of the Latins; and some of the Ethiopians and Indians now have others; than which nothing can be imagined more impious. For what elfe is Religious Worship, but a Testimony of the exceeding Goodness which you acknowledge to be in him whom you worship; Which, if it be paid to an evil Spirit, is false and counterfeit, and comprehends in it the Sin of Rebellion; because the Honour due to the King is not only taken from him, but transferred to a Deserter and his Enemy. And it is a foolish Opinion

(a) By Humane Blood, &c.] See what was faid of this Book II.

(b) By Naked Mens running abont, &c.] As in their Rites dedicated to Pan. See Livy, Book I. Plutarch in Antonius, and others.

(c) By Games and Dancings, &c.] As in the Rites of Flora. See Ovid's Fasti, Book IV. and Tatian, and Origen in his VIIIth against Celfus.

(d) As the Arimanes of the Persians, &cc.] See Plutarch's
Iss and Ofiris, and Diogenes
Laertius in his Pretace. (See
also Thomas Stanley, of the Philosophy of the Persians; and our Observations upon the Word Arimanes in the Index. Le Clerc.)

(e) And the Vejoves of the Latins, &c.] Cicero, Book 111. of the Nature of the Gods.

IV.

rods

of of

ood

) by

by

ess;

ple

the

his,

vho

wn

ns,

ves

ind

ng

lfe

he

ge

if

n-

e-

is

a lh

n

he 3

es

ee. e

3 n

2

of

Opinion to imagine that a good God will not revenge this, because that is not agreeable to his Goodness (a) for Clemency, if it be reasonable, hath its proper Bounds; and where the Crimes are very great, Justice it selt forces Punishment, as it were necessarily: Nor are they less blameable, who say they are driven by Fear to pay Obedience to evil Spirits; for he who is infinitely Good, is also in the highest Degree ready to communicate; and therefore all other Beings were produced by him: And if it be so, it will follow that he has an absolute Right over all Creatures as his own Workmanthip; fo that nothing can be done by any of them, if he defires to hinder it: Which being granted, we may eafily collect, that evil Spirits cannot hurt him who is in Favour with the most High God, who is infinitely Good; any further than That God suffers it to be done for the fake of some Good. Nor can any thing be obtained of evil Spirits, which ought not to be rejected; (b) because a bad Being when he counterfeits one that is good, is then worst; and (c) the Presents of Enemies are only Snares.

#### No. Against the Heathen Worship paid to departed Men.

THERE have been, and now are, Heathens, who fay they pay Worship to the Souls of Men departed

fonable, &c.] How can you Mimick. Love, unless you be afraid not (c) The to Love? Tertullian I. against are Snare. Marcion.

<sup>(</sup>b) Because a tad Being, &c.]

<sup>(</sup>a) For Clemency, if it be rea- | See the Verles of Syrus the

<sup>(</sup>c) The Presents of Enemies are Snares, &c.] Sophocles. Enemies Gifts are no Gifts, no Advantage.

Si

Fi

P

al

f

n

E

S

7

1

I

t

t

(

departed this Life. But here in the first Place, this Worship is also to be distinguished, by manifest Tokens, from the Worthip of the Supreme God. Besides, our Prayers to them are to no Purpose, if those Souls cannot assist us in any thing; and their Worshippers are not assured of this, nor is there any more Reason to affirm that they can, than that they cannot: And which is worst of all, is, that those Men who are thus had in Honour, are found to have been Men remarkable for very great Vices. A drunken Bacchus, an effeminate Hercules, a Romulus unnatural to his Brother, and a Jupiter as unnatural to his Father. So that their Honour is a Reproach to the true God, and that Goodness which is well-pleasing to him; (a) whilst it adds a Commendation from Religion, to those Vices which are fufficiently flattering of themfelves.

#### & V. Against the Worship given to the Stars and Elements.

(b) MORE ancient than this was the Worship of the Stars, and what we call the Elements, Fire,

Wretches commit Religious place. · Crimes. Amufine Epift. CLII.

(a) Whilft it adds a Commen- | Timans; So it comes to pals, dation, &c.] See an Example that instead of that Gratitude hereof in Terence's Eunuch, that is due to Divine Provi-Act. III. Scene V. Cyprian, dence from Men, for their Ori-Epist. 11. 'They imitate those 'ginal and Birth; they return Gods they Worship; those 'Sacrilege.' See the whole

(b) More ancient than this.&c.] Nothing renders Men fo unfo-ciable for perverseness of Life, us that Idolatry began with as the Imitation of those whom the Worship of Angels and they commend and describe in the Souls of Men, as you may their Writings. Chalcidius in fee in the Index to the Ori-

ental

IV.

lace,

ma-

Su-

are

is in

affu-

n to

And

who

peen run-

ulus

un-

ir is

ness

dds Vi-

em-

and

hip

its,

re,

país, tude

ovi-Ori-

turn

hole cc.]

ade vith and nay Drintal Fire, Water, Air, and Earth; Which was indeed a very great Error. For Prayers are a principal Part of Religious Worship, which to put up to any but Beings that have Understanding, is very foolish; and that what we call the Elements are not fuch, is evident in a good Measure from Experience. If any one affirms otherwise of the Stars, he has no Proof of it, because no such Thing can be gathered from their Operations, which are the only Signs to judge of Beings by. But the contrary may be sufficiently collected from the Motion of them, which is not various, like that of Creatures endued with Freedom of Will, (a) but certain and determinate. We have elsewhere shown, that the Course of the Stars is adapted to the Use of Man; whence Man ought to acknowledge, that he in his better Part, bears a nearer Resemblance to God, and is dearer to him; and therefore ought not to derogate fo much from his own high Birth, as to put himself under those Things which God has given him; and he ought to give God Thanks for them, which is more than they can do for themselves, or at least more than we are affured of.

& VI. Against the Worship given to Brute Creatures.

Bur that which is of all Things most abominable, is, that some Men, particularly the Egyptians,

ental Philosophy, at the Word
Idoletatria. Le Clerc.

(a) But certain and determinate, &c.] By which Arguithe History of the Incha's

S

W

m

L

ta fi

b

r

t

t

ł

a

1

Egyptians, (a) fell to the Worship even of Beasts. For, though in some of them there do appear as it were some Shadow of Understanding, yet it is nothing compared with Man: for they cannot express their inward Conceptions, either by distinct Words or Writings; nor do they perform Actions of different Kinds, nor those of the same Kind in a different Manner; and much less can they attain to the Knowledge of Number, Magnitude, and of the Cælestial Motions. But on the other hand, (b) Man by his Cunning and Subtilty can take the strongest Creatures, wild

(a) Fell to the Worship even of | Six Beafts, &c. ] Concerning whom, Philo in his Embally fays, They esteem Dogs, Wolves, Lyons Crocodiles, and many other wild Creatures in the Water and on the Land, and Birds, as Gods. To which may be added a long Discourse of this Mat-ter, in the Ist Book of Diodorus Siculus.

(b) Man by his Cunning and Subtiley, &c. ] Euripides in Aolus.

Man has but little Strength, - Tet can, by various Arts, Tame the wildest Creatures In Sea, or Earth, or Air. And Antiphon.

They us in Strength, we them in Art, exceed.

Which affords us no bad Ex

Days Creation. Origen his IVth Book against in Celfus, has these Words. And hence you may learn, for how great a Help our Understanding was given us, and how far it exceeds all the Weapons of Wild Beafts; for our Bodies are " much weaker than those of other Creatures, and vailly less than some of them; yet by our 'Understanding, we bring Wild Beasts under our Power, and hunt huge Elephants: and those whose Nature is such, that they ' may be Tamed, we make fub-'ject to us; and those that are of a different Nature, or the · Taming of which feems to be of ' no use to us, we manage these Wild Beafts with fuch Safety, that as we will, we keep them plication of Genefis I. 26. and I thut up, or, if we want their Pfalm VIII. 8. He that de- Flesh for Meat, we kill them fires a larger Discourse of as we do other Creatures that fires a larger Discourse of this Matter, may look into are not Wild. Whence it apoppianus in the beginning of pears, that the Creator made his Vth Book of Fishing, and all living Creatures subject to Basis's Xth Homily on the Him who is endued with Reaiffs.

ear yet

an-

by

erof

uch

m-

ons.

ing

res, rild

igen ninft

And how

ding ir it Wild

are

foless

our

Vild

and hole

they

fub-

are the

e of hele

fery,

hem heir hem

that ap-

nade t w Reafon, wild Beafts, Birds, or Fishes; and can in some measure bring them under Rules, as Elephants, Lions, Horses, and Oxen; he can draw Advantage to himself out of those that are most hurtful, as Physick from Vipers; and this Use may be made of them all, which themselves are ignorant of, that by viewing the Structure and Situation of the Parts of their Bodies, and comparing together their feveral Species and Kinds, he learns his own Excellency, and how much more perfect and noble the Frame of humane Body is than others; which, if rightly consider'd, is so far from inclining him to worship other Creatures, that he may rather think himself appointed their God in a manner, under the Supreme God.

#### & VII. Against the Worship given to those Things which have no real Existence.

WE read that the Geeeks and Latins, and others likewise, worshipped Things, which had no real Existence, but were only the Accidents of other Things. For, not to mention those mad Things, (a) Feaver, Impudence, and fuch like; Health is nothing else but a just Temperature of the Parts of the Body; and good Fortune, a Correspondence of Events with the Wishes of Men: And the Affections, such as Love, Fear, Anger, Hope, and the like, arifing

fon, and a Nature capable of Creatures void of Resson, as understanding him Claudius God is over Men. Neapolitanus, in Porphyr's 1st Book aginst eating living Creztures, speaks thus concerning Man. He is Lord over all

<sup>(</sup>a) Feaver, Impudence, and

S

C t

fing from the Confideration of the Goodness or Badness, the Easiness or Difficulty of a Thing; are certain Motions in that Part of the Mind, which is most closely connected with the Body by the Blood; and they have no Power of their own, but are subject to the Command of the Will, which is Mistress of them, at least as far as respects their Continuance and Direction. So likewise the Virtues, which have different Names. Prudence, which confifts in the choice of what is profitable; Fortitude, in undergoing Dangers; Justice, in abstaining from what is not our own; Temperance in moderating Pleasure, and the like: There is also a certain Disposition or Inclination towards that which is right, which grows upon the Mind by long Exercise, which, as it may be increased, so it may be diminished by Neglect, nay, it may entirely be destroyed in a Man. (a) And Honour, to which we read of Temples being dedicated, is only the Judgment of one concerning another, as endued with Virtue; which often happens to the Bad, and not to the Good, through the natural Readiness of Mankind to mistake. (b) Since therefore these Things have no real Existence, and cannot be compared

(a) And Honour, to which we read, &c.] Tully in the fore-mentioned Place; and Livy, Book XXVII.

worshipped, as a certain Divine Power, from which they flowed, or certain Ideas in the Divine Understanding. Thus they might be faid to worship a Feaver, not the Disease it self which is feated in the Humane Body; but that Power, which is in God, of fending or abateing a Fever, to worship Im-pudence, not that Vice which is by those Words, that they leated in the Minds of Men;

<sup>(</sup>b) Since therefore thefe Things have no real Existence, &c. ] Perhaps fome may explain this Worship of the Heathens in this manner, as to fay, that it was not fo much the Things which were commonly fignified

nessing; ind, ody

IV.

heir the far So

hat rhat ers; vn;

Inich

ned in of

rirnot of

ese mred

vine owthe 'hus

felf name hich ate-Imh is

en;

pared in Excellence with those that have a real Existence; nor have any Understanding of our Prayers or Veneration; it is most disagreeable to right Reason, to worship them as God; and He is rather to be worshipped upon their Account, who can give us them, and preserve them for us.

§ VIII. An Answer to the Objection of the Heathen, taken from the Miracles done among ft them.

THE Heathens used to recommend their Religion by Miracles; but they were such as were liable to many Exceptions. For the wisest Men amongst the Heathen themselves, rejected many of them, (a) as not supported by by the Testimony

but the Will of God, which I fometimes allows Men's Impudence to go on, which he can restrain and punish: And the fame may be faid of the rest, as Love, Fear, Anger, Hope, which are Passions which God can either excite or restrain; or of Virtues which are perfect in the Divine Nature, and of which we fee only fome faint Refemblances in Men, arifing from the Ideas of those Virtues which are most compleat in God. And of Henour, which does not consist so much in the Esteem of Men, as in the Will of God, who would have Virtue honourable amongst Men. But the Heathens themselves never interpreted this Matter thus, and it is abfurd to wor-

ship the Attributes and Ideas of God as real Persons, under obficure Names, such as may deceive the Common People. It is much more sincere and honest to worship the Deity himself without any Perplexities. Le Clerc.

(a) As not supported by the Testimony, &c.] So Livy, in the beginning. 'I do not defign either to affirm or deny those Things related before, or upon the Building of the City; as fitter for Poetick Fables,

than the Sincere Memorials of Affairs that were transacted; Thus much must be allowed

Antiquity, that by mixing Humane Things with Divine, the

Original of Cities was rendred the more venerable.

n

F

ſ

b

C

mony of fufficient Witnesses, (a) but plainly counterfeit: And those that seem to have been done, came to pass in some secret Place, in the Night, before one or two Persons, whose Eyes might easily be deceived with a false Appearance of Things, by the Cunning of the Priests. were some which only caused the People, who did not understand the Nature of Things, especially their occult Qualities, to wonder at them; much in the same manner, as if any one should draw Iron with a Loadstone, before People who knew nothing of it; and it is related by many (b) that these were the Arts in which Simon and Apollonius Tyanaus were fo skilful. I do not deny, but that some greater than these were seen, which could not be the Effect of natural Causes by humane Power alone; but they were fuch as did not require a Power truly Divine, that is, Omnipotent: For these Spirits who are inferior to God, and superior to Man, were sufficient for these Things; because by their Swiftness, Strength and Cunning, they could eafily remove distant Things, and so manage Things very different, as to produce Effects which should be very surprizing to Men. But the Spirits by whom this was effected, were not

(a) But plainly counterfeit, &c.] It were much better to acquiefce in this Answer than to allow of their Miracles, or that such Things were done as Men could not commonly distinguish from Miracles; such as Oracles, Wonders, Curing of Diseases, which if they were done, could scarce be distinguished from true Miracles, at least by the Common People. See what I have

(a) But plainly counterfeit. &c.] faid upon this Matter in the were much better to acquiesce this Answer than to allow of eir Miracles, or that such Clerc.

<sup>(</sup>b) That these were the Arts, &c.] Tatian. There are certain Diseases and Disagreements of the Matter of which we are compounded; when these happen, the Damons ascribe the Causes of them to themselves.

oun-

one,

ght,

ight

of

here

who

fpe-

em:

ould

ople

l by hich

lful.

hefe na-

they

Di-

irits

aule

they

luce

len.

vere

not

the

Stical

Arts,

cernents

e are

hap-

the

ves.

10

to

not good, and confequently neither was their Religion good; as is evident from what was faid before; and from this Confideration also, because they said that they were compelled (a) by certain Inchantments against their Will: And yet the wifest Heathens agreed that there could not possibly be any such Force in Words, but that they could only perswade, and this according to the Manner of their Interpretation. a further Sign of their Wickedness is, that they would undertake many times (b) to entice fome to the Love of others, notwithstanding their own Endeavours against it, either by false Promifes, or by doing them fome Hurt; (c) which Things

(a) By certain Inchantments, &c.] Thus the Oracle of Hecate in Porphyry.

I come, invoked by well confulted Prayers,

Such as the Gods have to Mankind reveal'd.

And again,

Why have you call'd the Goddess Hecate

From Heaven; and forc'd her

by a Charm Divine; And that of Apollo in the Same Writer,

Hear me against my Will, fince

I am constrain'd. These are the Rites of their secrets Arts, by which they address themselves to I know not, what Powers, as Arnobins expresses it, as if they compelled them by Charms to be their Servants; so Clemens explains it. There is a Form of their Threats in Jamblichus, Book IV. Ch. 5, 6, 7, of his Egyptian Mysteries. The same we meet with | tentiarum lib. V. Tit. XXIII.

in Lucan, Book IX, in the Words of Pompey the lefs, and in Eusebius, out of Porphyry, Book V. Ch. 10. of his Gospel Præparat. Other Forms of Threatnings, you have in Lucan, where he speaks of Erichthon; and in Papinius about Tirefias.

(b) To entice some to the Love of others, &c.] See the Phar-maceutria of Theocritus and Virgil, and the Confession of Porphyry in Ensebins, Book V. Ch. 17. of his Præparat. and Augustin, Book X. Ch. 11. of his City of God. And the fame Porphyry against eating living Creatures, Book II. and Origen against Celsus, Book VII.

(b) Which Things were forbidden by Humane Laws, &c.] L. Ejusdem. Sect. Adjectio D. ad Legem Corneliam de Sicariis & Veneficis. L. si quis sect. qui abortionis. D. de panis. Paulus SenThings were forbidden by Humane Laws, as Witchcraft. Neither ought any one to wonder, that the Supreme God should suffer some Miracles to be done by evil Spirits; because they who were already fallen from the Worship of the true God, (a) deserved to be deluded by such Deceits. But this is an Argument of their Weakness, that their Works were not attended with any remarkable Good; for if any feemed to be called to Life again, they did not continue long in it, nor exercise the Functions of living Persons. If at any Time any Thing proceeding from a Divine Power, appeared in the Sight of the Heathen; yet it is not foretold, that That would come to pass to prove the Truth of their Religion; so that nothing himders but the Divine Power might propose to it felf some other End widely different from this. For Instance; suppose it true, that a blind Man was restored to his Sight by Vespasian; it might be done (b) to render him more venerable upon this Account; and that he might thereby the more easily obtain the Roman Empire; and was there-

(a) Deferred to be deluded by fuch Deceits, &c.] Deut. XIII. 3. 2 Thef. II. 9, 10. Ephef. II.

(b) To render him more Venerable, &c.] Tacitus, Hist. IV.
Many Miracles were done,
whereby the Favour of Heaven, and the good Disposition
of the Gods towards Vespatian,
appeared. He had said before in Hist. I. We believe
that after Fortune, the Empire was decreed to Vespatian
and his Children, by the secret

Law of Fate, and by Wonders and Oracles.' Suctonius ushers in his, Relation of the same Miracles thus, ch. 7. 'There' was a certain Authority and Majesty wanting, viz. in a new and unthought of Prince; to which this was added.' See the same Suctonius a little before, ch. 5. Josephus says of the same Velpatian, Book III. ch. 27. of the Wars of the Jews; 'That God taised him up to the Government, and foretold him of the Scepter by other Signs.'

as

Mi-

hey

luch heir

ded

med

con-

s of

pro-

the

told,

the

hin-

to it

this.

Man

ight

upon

the was

nere-

Won-

etonius

of the

There

ry and

a new

ce; to See

before,

ne fame

h. 27.

Jews ;

p to the

old him

Signs.

therefore chosen by God, to be the Executioner of his Judgments upon the Jews; And other like Reasons there might be, for other Wonders, (a) which had no relation at all to Religion.

## § IX. And from Oracles.

And almost all the same Things may be applied to solve that which they alledge concerning Oracles; especially what was before said, that such Men deserved to be imposed upon, who despised that Knowledge which Reason and ancient Tradition suggested to every Man. Moreover, the Words of the Oracles (b) were for the most part ambiguous, and such as might be interpreted of the Event, be it what it would. And if any Thing was more particularly foretold by them, there is no Necessity of its proceeding from an Omniscient Being; because there were such as might be perceived before-hand from natural Causes then appearing,

(a) Which had no relation, &c.]
But see the Examination of Mi
racles seigned to be done in
Favour of Vespasian and Adrian,
in my Ecclesiastical History. Century 11. 138th Year. Le Clerc.

(b) Were for the most part Ambiguous, &c.] See the Piaces of OEnomaus, concerning this Marter, in Eusebius Book IV. Ch. 20, 21, 22, 23, 24, 25, 26. Hence Apollo was by the Greeks called Asziac, Ambiguous. Cicero in his second Book of Divination, says the Oracles of Apollo were Ambiguous and Obscure. Which soever of

them came to pass (says he) the Oracle was true. (Perhaps many of the Oracles were Counterfeited after the Event: And there are many Reasons to suspect, that abundance of Frauds were used by Diviners; concerning which, D. de Fontenelle has wrote an excellent Book in French, which I refer you to, and what is said in Defence of it, Voi. XIII. of the Choice Library; and what Antony Van Dale has wrote of this Matter above all others, in his Book of Oracles.)

(a) as some Physicians foretell future Diseases; or they might with probability be conjectured from what for the most part happens; which we read was often done (b) by those who were skilful in Civil Matters. And if at any time God made use of any of those Works done by the Diviners among the Heathen, to foretell such Things as could have no other real Foundation but the Will

(a) As some Physicians foretell future Diseases, &c.] Chalcidius on Timans. 'Men are forewarned either by the flying of Birds, or by Entrails, or by Oracles, some propitious Damons foretelling, who knows all Things that will afterwards come to pass: just as a Physician, according to the Rules of Physick, declares either Death or Health, and as Anaximander and Pheretydes did an Earthquake.' Pliny,

Pook II. Ch. 79. (b) By those who were skilful in Civil Matters, &c.] See the Writers of the Life of Attions. A plain Evidence of this Thing, besides those Books wherein He (Cicero) mentions it expressly, (which are pub-lished among the common · People,) are fixteen Volumes of Epistles lent to Atticus, from his Confulfhip to the end of his Days; which whoever reads, will not think that he wants a come pleat and regular History of those Times; there is such a full Description of the Inclinations of Princes, of the · Vices of great Men, and of the Alterations in the Republick, that there is nothing which is not laid o- | Plutarch in Solon.
pen; fo that one would ea-

fily be led to think Prudence to be a kind of Divi-nation. For Cicero did not only foretel future Things that would happen in his 'own Lite-time, but like a Diviner declared those also that come to pass now. Cicero affirms truly of him-felf, in his fixth Epistle of his fixth Book. In that War onothing happened ill, which I did not foretel. Wherefore, fince I who am a pub-lick Augur, like other Augurs and Aftrologers, by my · former Prædictions have confirmed you in the Authority ot Augury and Divination; ' you ought to believe what I toretell. I do not make my Conjecture from the flying of Birds, nor from the manner of their Chirping, as our Art teaches us, nor from the rebounding of the Corn that falls trom the Chickens Mouths, nor from Dreams; but I have other Signs, which 'I observe.' Thus Solon foretold that great Calamities would comeupon Athens, from Munichia. And Thales, that the Forum of the Milesii would one time be in a Place then despised. or

nd

n

le

igs

ll

viot gs

lo

V.

m-

of ar

ch

re-

ıb-

u-

ny

n-

ty

n; I

ny

of

ner

Art

re-

hat

ens

15;

ich

TE-

uld

ni-

Fo-

one

led.

Will of God; it did not tend to confirm the Heathen Religion, but rather to overthrow it; Such as those Things we find (a) in Virgil's fourth Eclogue, taken out of the Sibylline Verses; (b) in which, though unknown to himself, he describes the Coming of Christ, and the Benefits we should receive from him. Thus in the same Sibylls, that (c) he was to be acknowledged as King, who was to be truly our King; (d) who was to rise out of the East, and be Lord of all Things. (e) The Ora-K 2

(a) In Virgil's Fourth Ecloque, &c.] See Angustin's City of God, Book X. Ch. 27.

(b) In which, though unknown, &c.] It is now sufficiently evident that all the Prophecies of the Sibyls are either doubtful or forged; wherefore I would not have Virgil, an Interpreter of the Sibyl, be thought to have declared a kind of Prophecy, without any defign, like Caiaphas who was ignorant of what he prophefied; I know not what Sibyl, or rather Person under the Difguife of fuch an one, prædicted that the Golden Age was a coming, from the Opinion of those who thought that there would be a Renovation of all Things, and that the fame Things would come to pass a-See what Grotius has faid of this Matter, Book II. Sect. 10. and the Notes upon that Place. Wherefore in this the Sibyl was not a Prophetels, nor did Virgil write thence any Prophecles of Christ; See Servius up-Le Clerc.

(c) He was to be acknowledged as King, &c.] Cicero mentions him in his IId Book of Divination.

(d) Who was to rife out of the East, &c.] Suetonius of Vestasian, Ch. 4. Tacitus, Hist. 4.

(e) The Oracle of Apollo, & c.] See Angustine of the City of God, Book XX. Ch. 23. and Eusebins's Praparat. Book IV. Ch. 4. And the same Porphyry in his Book of Oracles says, The God (Apollo) testistes that the Egyptians, Chaldwans, Phoenicians, Lydians and Hebrews, are they who have found out the Truth. He that wrote the Exhortation to the Greeks, amongst the Works of Justin, quotes this Oracle.

The Hebrews only and Chaldees are Wise,

Who worship God the Eternal King, Sincere.

And this.

Who the first Mortal Form'd, and call'd him Adam.

cies of Christ; See Servins upon the Place, and Isaac Vossins's Cato's concerning Jesus, which Interpretation of that Eclogue. Enseins in his Gospel Demonte Clerc.

cle of Apollo is to be feen (a) in Porphyry, in which he fays, the other Gods were Aerial Spirits, and that the one God of the Hebrews was to be worshipped: Which Words, if the Worshippers of Apollo obeyed, they ceased to be his Worshippers; if they did not obey him, they accused their God of a Lie. To which may be added, that if these Spirits would in their Oracles have consulted the Good of Mankind, they would above all Things have proposed to them a general Rule of Life, and affured them of a Reward, which they who fo lived might expect: But they did neither of them. On the contrary, (b) they many times in their Verses applauded Kings, though never fo wicked; (c) decreed Divine Honours to Champions, (d) enticed Men

firation transcribed out of Por-

Souls of their Bodies stript, Immortal are,

This Wife Menknow; and that which is endued

With greatest Piety, excels the rest.

The Souls of Pious Men to Heaven ascend,

Though various Torments do their Bodies vex.

The fame are mentioned by Angustine, Book XXIX Ch. 23. of his City of God, out of the same Porphyry; where he brings another Oracle, in which Apollo said, that the Father whom the Pious Hebrews worshipped, was a Law to all the Gods.

(a) In Porphyry, &c.] This is justily enough faid upon Porphyry, and those who are of the tame Opinion with him con-

cerning those Oracles, and may be brought as an Argument ad hominem, as Logicians call it; but fince it does not appear that these Cracles were not fe gned, nay there are very good Reasons to think they were Fictitious, they ought to be of no Weight amongst Christians. Le Clerc.

(b) They many times in their Verfes, &c.] See those alledged by O Enomaus, in Eusebius's Gospel Preparat. Book V. Ch. 23. and 35.

(d) Decreed Divine Henours to Champions, &c.] See the fame Author, Ch. 32. of Cleomedes; which we find also in Origen's

IIId Book against Celsus,
(e) Entitled Men to unlawful
Embraces, &c.] This was shown
before.

Sect. 9, 10. Christian Religion. 197

ich

nd be

ip-

his

acbe

0-

nd,

to

em ght

the

ap-

de-

ced Men

may

ment

ppear

not

very

they ht to

Chri-

rl'er.

edged

Gof-1. 23.

fame

nedes;

rigen's lamful

hown

Men to unlawful Embraces, (a) to catch at unjust Gain, (b) and to commit Murder; which may be evidenced by many Instances.

X. The Heathen Religion rejected, because it failed of its own accord, as soon as humane Assistance was wanting.

Basides those Things already alledged, the Heathen Religion affords us a very strong Argument against it self, in that wheresoever humane Force was wanting, it immediately fell, as if its only Support were then taken away. For if you turn your Eyes towards all the Christian or Mahometan Empires, you will find Heathenism no where mentioned but in Books: Nav. History informs us, that in those Times when the Emperors made use of Force and Punishment, as the first Emperors did; or of Learning and Cunning, as Julian did, to suppport the Heathen Religion; even then it continually decreased; no Force being made use of against it, no Greatness of Family, (for it was commonly believed that Jesus was the Son of a Carpenter,) no Flourish of Words, no Bribes (for they were poor;) no Flattery, for they on the contrary despised all Advantages, and said there was no Adversity but they ought to undergo upon Account of their Law. And now how weak must the Heathen Religion be, to be overthrown by fuch Forces? Nor did the vain Cre-Kβ dulity

<sup>(</sup>a) To catch at unjust Gain, &c.] See Ensebius's Gospel Preparat. Book V. Ch. 22.

(b) And to commit Murder, &c.] Sebius, Ch. 19. and 27.

dulity of the Heathens only vanish at this Do-Arine, (a) but Spirits themselves came out of Men at the Name of Christ; were silenced; and being asked the Reason of their Silence, (a) were forced to own, that they could do nothing when Christ was invoked.

& XI. An Answer to this, that the Rife and Decay of Religion is owing to the Stars.

THERE were some Philosophers who ascribed the Rife and Decay of all Religion to the Stars. But this starry Science, which they profess to know and understand, is delivered in fuch different Rules, (a) that there is nothing certain to be found in it, but this one Thing, that there is no Certainty in it. I do not speak of those Effects which naturally follow from necessary Causes; (c) but of such as proceed from the Will of Man, which is in its own Nature so far free, as that no external Necesfity can be laid upon it: For if the Act of Willing flowed from such a necessary Impression, (d) That Power

(a) But Spirits themsclves came | out of Men, &c.] Ads V. 16. VIII. 7. XVI. 18.

(b) Were forced to own, &c.] Tertullian in his Apology. See alfo Lucan against false Diviners. Apollo . in Daphne. Tois Place Daphne, is filled with dead Bodies, which hinder the Oracles. Babylas and other Christian Martyrs died there. See Chryfoftom against the Gentiles.

(c) That there is nothing certain to be found in it, &c.]

See the excellent Differtation of Bardesanes the Syrian, concerning this Matter, which you may find in the Philocalia collected from Origen, and in Ersebins's Praparat. Book VI. Ch.

(d) But of Such as proceed from the Will of Man, &c.] See Alexander Aphredifans's Book concerning this Matter.

(e) That Power which we experience, &c.] See Ensebirs's Gospel Praparat. Book VI. Ch. 6.

0-

of

ind

ere

nen

De-

ped

the

ro-

in

ing

ng,

eak

om

eed

wn

efing hat

wer

tion

con-

you

CO!-

Et-

Ch.

from

See

look

ex-

125'5

VI.

Power which we experience in the Soul of deliberating and chusing, would be given us to no Purpose; (a) and the Justice of all Laws, and of Rewards and Punishments, entirely taken away : because there is neither Blame nor Desert due to that which is plainly unavoidable. Further, fince fome Actions of the Will are evil: If they are caused by a certain Necessity of the Heavens, and because God has given such a Power to the Heavens and the Heavenly Bodies, it will follow, that God, who is perfectly good, (b) is the true Cause of moral Evil; and at the same time professing his utter Abhorrence of Wickedness in his positive Law, the efficient and inevitable Cause of which he has planted in the Nature of Things, therefore he wills two Things contrary to each other, viz. that the same Thing should be, and not be; and that that should be a Sin, which is done by a Divine Impulse. (c) It is faid by others with a greater shew of Pro-K 4

(a) And the Justice of all Laws, &c.] See Justin's Apology 11. If Mankind be not endued with a Power of chafing freely, to , avoid that which is Bad, and to comply with that which is Good; the Cause of either of them cannot be faid to be from himself.' See also what follows. And thus Tation; 'the · Freedom of the Will confifts in this; that a wicked Man is · justly punished, because his Wickedness is from himself; and a good Man is rewarded, because he has not voluntarily transgressed the Will of God.' To this may be added Chalcidins's Disputation concerning this Matter in Timaus.

(b) Is the true Cause of Moral Evil, &c.] Plato speaks against this in his IId Republick. The Cause is from him that chuses, God is not the Cause, Thus Chalcidius translates it in Timaus, which Justin, in the forementioned Place, says agrees with Moses.

(c) It is faid by others with greater Probability, &cc.] But they speak most truly, who deny any such Influences at all; and acknowledge nothing else in the Stars but Heat and Light, to which we may add their Weight resulting from their bigness; but these have, properly speaking, no relation to the Mind. Le Clerce

Probability, that first the Air, and afterwards our Bodies are affected by the Influence of the Stars, and fo fuck in certain Qualities, which for the most part excite in the Soul Desires anfwerable to them; that by these the Will is enticed, and oftentimes yields to them. But, if this be granted, it makes nothing to the Question in hand. For the Religion of Christ could not possibly have its Rise from the Affections of the Body, nor consequently from the Power of the Stars; which, as was faid, act upon the Mind no otherwise than by such Affections; because this Religion, in the highest Degree, draws Men off from those Things that are pleasing to the Body. The wisest Astrologers do (a) except truly knowing and good Men from the Laws of the Stars; and fuch were they who first propofed the Christian Religion, as their Lives plainly show. And, if we allow a Power in Learning and Knowledge, to hinder their Bodies from being thus infected; there always were amongst Christians some who might be commended upon this Account. Further, the Effects of the Stars, as the most Learned confess, respect only particular Parts of the World, and are Temporary: But this Religion has continued already for above fixteen hundred Years, not only in one, but in very distant Parts of the World, and fuch as are under very different Politions of the Stars.

& XII. The

<sup>(</sup>a) Except truly knowing and And Ptolomeus: A wife Man good Men, &c.] Thus Zoroafter. Do not increase your Fate. Stars.

& XII. The principal Things of the Christian Religion, were approved of by the wifeft Heathen: : And if there be any Thing in it hard to be believed, the like is to be found among ft the Heathen.

THERE is the less Reason for the Heathens to oppose the Christian Religion, because all the Parts of it are so agreeable to the Rules of Virtue, that by their own Light they do in a manner convince the Mind; infomuch that there have not been wanting some amongst the Heathen, who have faid those Things fingly, which in our Religion are all put together. For inflance; (a) that Religion does not confist in Ce-K 5 remonies,

(a) That Religion does not confift in Ceremonies, &c. ] Menander.

With a clear Mind do Sacrifice to God,

Not fo much neat in Cleaths, as pure in Heart.

Cicero in his Ild Book of the Nature of the Gods. 'The best Worship of the Gods, which is also the most innocent, the most ' holy, and the most full of Piety; is to reverence them always with a pure, fincere, uncorrupted Mind and Expression. And again in his IId Book of Laws. The Law commands " us to approach the Gods fincere-'ly; that is, with our Minds, which is all in all.' Persius, Satyr. II.

This let us Offer to the Goa's ( which blear'd Messala's Offspring can't with I and also their Garments,

all their Coft.}

Juffice and Right in all our Secret Thoughts,

undiffembled Vir ne from the Breaft.

Bring these, and what you please then Sacrifice. Thefe Verses seem to have respect to the Pythian Ora-cle, which wes find in Por-phyry's 111 Book against esting living Creatures, where any Thing offered by a Pious Man, is preferred to Hecatombs of another. In the fame Book Porphyry has thefe Words to the like purpofe. · Now they efteem him not fit to offer Sacrifice worthily, whose Body is not Cloathed with a white and clean Garment; but they do not think it any great matter, if some goes to Sacri-' fice, having their Bodies clean

e though

remonies, but in the Mind; (a) that he who has it in his Heart to commit Adultery, is an Adulterer;

though their Minds be not void of Evil: As it God were not most delighted with the Purity of that which in us is most Divine, and bears the nearest refemblance to him. For it is written in the Temple of Epidaurus,

Let all who come to offer at this Shrine

Be Pure; fo we command. Now Purity consists in Holy "thoughts." And a little after. No material Things ought to be · offered or dedicated to God, who, · as the Wife Man faid, is above 'all; for every Thing Material, is impure to him who is Imma-' terial; wherefore Words are not · proper to express our selves by to him, not even Internal ones, · if polluted by the Passions of the " Mind: And again: "For it is not reasonable, that in those " Temples which are Dedicated to • the Gods by Men, they should wear clean Shooes without any Spots; and in the Temple of the Father, that is, in this World, not keep their inner · Cloaths (which is the Body) neat, and converse with Purity in the Temple of their Fa-'ther.' Neither can I omit what follows out of the same Book. Whoever is perswaded \* that the Gods have no need of these (Sacrifices,) but look only to the Manners of these who ap-· proach them, esteeming right · Notions of them and of Things, the best Sacrifices, how can such

an one he other wife than Sober, Godly, and Righteous?' Where we find thele three known Words of Paul, Tit. II. 2. Soberly, Righteonsly, and Godly. Charondas, in his Preface to the Laws: Let your Mind be void of all Evil; for the Gods delight not in the Sacrifices and Expences of wicked Men, but in the just and virtuous Actions of good Men. Seneca quoted by Ladlantins in his Inflitution, Book XI. ch. 24. Would you conceive God to be Great, Propitious, and to be Reverenced as Meek in Ma-' jesty, as a Friend, and always at hand? You must not worship ' him with Sacrifices, and abundance of Blood, but with a pure Mind, and an upright In-' tention.' To the same Sense is that of Dion Prufaenfis, Orat. 3. Thueydides, Book I. There is no other Festival, but a Man's doing his Duty. Diagenes: Does not a good Man think every Day a Festival?

(a) That he who has it in his Heart, &c.] Thus Ovid,

ł

h

h

3

A

d

He who forbears, only be-

Does sin; his Body's free, his Mind is stain'd;

Were he alone, he'd te an Adulterer.

Seneca the Father: There is fuch a Thing as Incest, without the Act of Whoredom; viz. The Desire of it. And in another place, 'She is reckoned amongst 'Sinners

D

S

d

t

-

)-

1-

4. be

be

2-

ys

ip

n-

a

n-

nfe

ſis, I.

but

iq-

lan

his

be-

free,

413

e is

hout The

other

ongit

nners

dulterer; (a) that we ought not to return an Injury; (b) that a Husband ought to have but one Wife; (c) that the Bands of Matrimony ought not to be diffolved; (d) that it is every Man's Duty to do Good to another, (e) especially to him that

Sinners, and not without Reafon, who is modest out of

Fear, and not for Virtues fake.'
(a) That we ought not to return an Injury, &c.] See Plato's Critin, and Maximus Tyrius's IId Differtation. Menan-

der,
O Gorgias, he's the very best
of Men,

Who can forgive the greatest Injuries-

Ariston Spartianus; 'To a certain Person, who said that it was a Princely Thing to do good to Friends, and Evil to Ene-' mies; rather, answered he, to · do good to Friends, and to make · Enemies Friends.' And the fame Dion the Deliverer of Sicily, in Plutarch fays, that a true Demonstration of Philosophical Disposition, confifts not in any One's being kind to his Friends; but when he is injured, in being eafily and merciful intreated, towards those who have offended him.

(a) That a Husband ought to have but one Wife, &c.] See what is before quoted out of Saluft and others, about this Matter. Euripides in his Andromache,

fit
One Man Should o'er two Women have the Rule;

One Nuptial Bed will a wife, Man suffice,

Who would have all Things regulated well,

And more to the same Purpose, in the Chorus of the same Tragedy.

(c) That the Bands of Matrimony ought not to be diffolved,
&cc.] So it was amongst the
Romans, till the five hundred
and twentieth Year of the
City, as Valerius Maximus
informs us, Book III.Ch. 1.
Anaxandrides to the same Purpose.

'Tis shameful thus for Men to ebb and flow.

(d) That it is every Man's Duty to do Good to another, &c.] Terence's Self-Tormenter.

I am a Man, and think every Thing humane belongs to me. We are by Nature related to each other, fays Florentinus the Lawyer, L. ut vim. D. de Justitia. And this is the meaning of the Proverb, One Man a kind of God to another, Cicero, in his Ist Book of Offices, says there is a mutual Society betwixt Men, all of them being related to one another.

(e) Especially to him that is in Want, &c.] Horace, Book II. Wretch, why should any want, when you are Rich?

that is in Want; (a) that as much as possible they ought to abstain from Swearing; (b) that in Meat and Cloaths they ought to be content with what is necessary to supply Nature. And if there be any thing in the Christian Religion difficult to be believed, the like is to be found amongst the wifest of the Heathen, as we have before made appear of the Immortality of the Soul, and of Bodies being restored to Life again. Thus Plato, taught by the Chaldeans, (c) distinguished

In Mimus.

Mercy procures frong Secu-

(a) That as much as pessible, they ought to abstain from Swearing, &c.] Pythagoras. We ought not to fwear by the Gods, but endeavour to make our felves believed without an Oath:' Which is largely explained by Herentes, on his Golden Verles. Marcus Antoninus, Book III. in his Description of a good Man, Says, fuch an one needs no Oath. Sophocles in his OEdipus Colomens.

I would not have you swear, becanse 'tis bad.

Clinius the Pythagorean, would fooner lofe three Talents in than Caufe, affirm the Truth with an Oath. The is related by Basilius. concerning reading Greek Authors.

(b) That in Meat and Cloaths,

&co | Euripides.

There are but two Things which Mankind do mant,

A Crust of Bread, and Draught of Springing Water.

Both which are near, and will Inffice for Life.

And Lucan.

There is enough of Bread and Drink for all.

And Aristides.

We want but Cloaths, Honfes, and Food.

(c) Distinguished the Divine Nature, &c.] See Plato Epistle to Dionysius, Plato calls the first Principle, the Father; the fecond Principle, Caufe or Governor of Things, in his Epistle to Her-mias, Erastus and Corifcus. mias, Erasins and Coriscus. The same is called the Mind by Plotinus, in his Book Of the three principal Sulftances: Numenius calls it the Work-man, and also the Son; and Amelius the Word, as you may fee in Enfebius, Book XI. ch. 17, 18, 19. See also Cyril's IIId, IVth and VIIIth Books against Julian, Chalcidins on Timens, calls the first the Supreme God; the fecond, the Mind, or Provi-dence; the third, the Soul of the World, or the fecond Mind. In another place, he distinguishes these three thus. The Contriver, the Commander,

1

1

f

d

the Divine Nature into the Father; the Father's Mind, which he also calls a Branch of the Deity, the Maker of the World; and the Soul, which comprehends and contains all Things. That the Divine Nature could be joined with the Humane, (a) Julian, that great Enemy to the Christians, believed, and gave an Example in Æsculapius, who he thought came from Heaven to deliver to Men the Art of Physick. Many are offended at the Cross of Christ; but what Stories are there which the Heathen Authors do not tell of their Gods? Some were Servants to Kings, others were flruck with Thunder-Bolts, ripp'd up, wounded. And the wifest of them affirmed, that the more Virtue cost, the more chearful it was. (b) Plato in his IId Republick, fays in a manner Prophetically, that for a Man

mander, and the Effecter. He speaks thus of the second: The Reason of God, is God consulting the Affairs of have Understanding, Impiter Men, which is the Cause of produced Assumption of the second caused him to appear. Mens living well and happily, if they do not neglect that Gift the Supreme God has bestowed on them. The Pythagoreans assign to the Supream God, the Number Three, as perfect, fays | Epidaurus. Thus Porphyry, as ristotle, concerning the same Pythagoreans, in the beginning of his Ist Book of the Heavens. (This is more largely handled, by the very Learned R. Cudworth, in his English Work of the Intellectual Sy ftem of the World, Book I. ch. 4. which you will not repent confulting. Le Clerc.)

(a) Julian, that great Enemy ' felf, and caused him to appear upon Earth, by means of the ' fruitful Life of the Sun ; he ta-'king his Journey from Heaven to · Earth, appeared in one Form in Servins on the seventh E-Cyril relates his Words in his cloque. Not much differing forementioned VIIIth Book: from which, is that of A-There is a certain kind of Gods, Cyril relates his Words in his There is a certain kind of Gods. which in a proper Season are Transformed into Men. What the Egyptians Opinion of this matter was, fee Plutarch Sympof. VIII. Quaft. I. to which may be added that place of Ads XIV. 10. (b) Plato in his IId Repub-lick, &c.] The Words are

thefe, Translated from the

Greek.

a Man to appear truly Good, it is necessary that his Virtue be deprived of all its Ornaments, fo that he be esteemed by others as a wicked Man, that he be derided, and at last hanged: And certainly to be an Example of eminent Patience, is no otherwise to be obtained.

Greek. He will be Scourged, I' but how well.' Such an one Tormented, Bound, his Eyes Burnt out, and dye by Crucifix-ion, after he has endured all those Evils. Whence he had that which he relates in his IIId Book of Republick. That good Man will be Tormented, furiously Treated, have his Hands cut off, his Eyes plucked out, will be Bound, Condemned and Burnt.' Lattansiss in his Institutions, Book VI. ch. 17. has preferred this place of Seneca. This is that · Virtuous Man, who though his · Body fuffer Torments in every · Part; though the Flame enter into his Mouth, though his Han is be extended on a Crofs; does not regard what he fuffers

Euripides represents to us in thefe Verfes.

Burn, Scald this tender Flesh; drink your fall Glutt

Of Purple Blood. Sooner may Heaven and Earth Approach each other, and be joyn'd in one,

Than I to you express a Flattering Word.

To which that of Afthylas, mentioned by Plate in the forecited place, exactly grees.

He frives to be, not to be thought the beft, Deep rooted in his Mind he bears a Stock

Whence all his wifer Councils are derived.



BOOK



## BOOK the Fifth.

§ I. A Confutation of Judaism, beginning with an Address to the Jews.

OW we are coming out of the thick Darkness of Heathenism; the Jewish Religion, which is a Part and the Beginning of Truth, appears 'to us much like Twi-

light to a Person gradually advancing out of a very dark Cave: Wherefore I defire the Jews, that they would not look upon us as Adversaries. We know very well, (a) that they are the Offspring of Holy Men, whom God often visited by his Prophets and his Angels; that the Messiah was born of their Nation, as were the stock into which we were grafted; to them were committed the Oracles of God, which we respect as much as they, and with Paul put up our hearty Prayers to God for them, beseeching him that That Day may very speedily come, (b) when the Vail, which now hangs over their Faces,

<sup>(</sup>a) That they are the Offspring the Romans; to which may be Of Holy Men, &c. ] This, and what follows, is taken out of he IXth, Xth and XIth of III. 14, 15, 16.

Se

in

gi

as

tv

al

m

af C

al

fo

(

tl

b

(

P

t

5

1

Faces, being taken off, they, together with us, may clearly perceive (a) the fulfilling of the Law; and when, according to the ancient Prophecies, many of us, who are Strangers, shall lay hold of (b) the Skirt of a Jew, praying him, that with equal Piety we may worship that One God, the God of Abraham, Isaac and Faceb.

§ II. That the Jews ought to look upon the Miracles of Christ as sufficiently attested.

' FIRST therefore, they are requested not to esteem That unjust in another's Cause, which they think just in their own: If any Heathen should ask them why they believe the Miracles done by Moses; they can give no other Anfwer, but that the Tradition of this Matter has been fo continual and conflant amongst them, that it could not proceed from any Thing else but the Testimony of those who saw them. Thus, (c) that the Widow's Oyl was encreased by Elisha, (d) and the Syrian immediately healed of his Leprofy; (e) and the Son of her who entertained him, raised to Life again; with many others; are believed by the Jews for no other Reason, but because they were delivered to Posterity by credible Witnesses. And concerning

(a) The fulfilling of the Law, &c.] Rom. III. 21. VHI. 14. X. 4. XIII. 8. Gal. III. 24.

<sup>(</sup>b) The Skirt of a Jew, &c.] Zachar. VIII. 20, and following. Ifaiah II. 2. XIX. 18. and 24. Micah IV. 2. Hofea III. 4, Rom. XI. 25.

<sup>(</sup>c) That the Widow's Oyl was increased, &c.] 2 Kings, ch. IV.

<sup>(</sup>d) And the Syrian immediately healed, &c. ] Ch. V.

<sup>(</sup>e) And the Son of her who entertained him, &c. ] In the forementioned IVth ch.

us,

w;

es,

old

th

d,

li-

to

ch

en

es

n-

as

n, se

n.

ed ed

1-

ıy

er

)-

1-

g

as h.

i-

50

ing (a) Elijah's being taken up into Heaven, they give Credit to the fingle Testimony of Elisha, as a Man beyond all Exception. But (b) we bring twelve Witnesses, whose Lives were unblameable, (c) of Christs ascending into Heaven; and many more, of Christ's being seen upon Earth after his Death; which, if they be true, the Christian Doctrine must of Necessity be true alfo; and it is plain the Jews can fay nothing for themselves, but what will hold as strong or stronger for us. But, to pass by Testimonies; (d) the Writers of the Talmud, and the Jews, themselves, own the miraculous Things done by Christ; which ought to fatisfy them: For God cannot more effectually recommend the Authority of any Doctrine delivered by Man, than by working Miracles.

§ III. An Answer to the Objection, that those Miracles were done by the Help of Devils.

But some say, that these Wonders were done by the Help of Devils: But this Calumny has been already consuted from hence, that as soon as the Doctrine of Christ was made known, all the Power of the Devils was broken. What is added by some, that Jesus learn'd Magical Arts in Egypt, carries a much less Appearance of Truth than the like Objection of the Heather

<sup>(</sup>a) Elijah's being taken up into Heaven, &c. ] Ch. II. of the forecited Book.

<sup>(</sup>b) We bring twelve Witneffes, &c.] Mark XVI. 19. Luke XXIV. 52. Acts 1.

<sup>(</sup>c) Of Christ's Assending into Heaven, &c. ] Mat. XXVIII. Mark XVI Luke XXIV. John XX, XXI. 1 Cor. XV.

<sup>(</sup>d) The Writers of the Talmud, &cc.] See what is quated, Book II.,

5

W it C

M

ce

fu

CC

h

11

V

I

V t

1

then against Moses, which we find in (a) Pliny and (b) Apuleius. For it does not appear, but from the Books of his Disciples, that Jesus ever was in Egypt; and they add, that he returned from thence a Child. But it is certain, that Moses spent a great Part of his Time, when he was grown up, in Egypt, both (c) from his own Account, (d) and the Relation of others. But the Law of each of them, strongly clears both Moses and Jesus from this Crime, (e) because they expressly forbid such Arts, as odious in the Sight of God. And if in the Times of Christ and his Disciples, there had been any such Magical Art any where, either in Egypt, or other Places, whereby those Things, related of Christ, could be done; fuch as dumb Mens being fuddenly healed, the Lame walking, and Sight given to the Blind; the Emperors, (f) Tiberius, (g) Nero, and others, who would not have spared any Cost in enquiring after such Things, would

(b) And Apuleius, &c.] In his Ild Apology.

(c) From his own, &c.] Exodus Il. 4. and following.

(d) And the Relation of o-thers, &c.] Manethon, Charemon, Lysimachus in Fosephus's Ist Book against Appion, and Juftin and Tacitus.

(e) Because they expressly for-bid such Ads, &c. ] Exod. XXII-28. Levit. XX. 6, 27. Numb. XXIII. 23 Deut. XVIII. 10. 1 Sam. XXVIII. 9. 2 Kings XVII. 17. XXI. 6. ABS XIII. King Tiridates. 8, 9, 10. XVI. 18. XIX. 19.

(a) In Pliny, &c. Book XXX. | (f) Tiberius, &c. Tacitus Annal VI. Suctonius in his Life, ch. LXIII and LXIX.

(g) Nero, &c.] Concerning whom Pliny Book XXX. ch. XI. in his Hiftory of Magick fays. He had not a greater desire after Musick and Tragical Singing. And after-wards: No Man favoured any Art with greater Cost; for these Things he wanted neither Riches, Abilities, nor Disposition to learn. Prefently after, he reinto the Magical Suppers by

iny

but

fus

re-

in,

ien

wn

oth

he ift

a-

ft,

ng

ht s,

as,

d

y

would undoubtedly have found it out. And if it be true, (a) what the Jews report, that the Counsellors of the great Council were skilled in Magical Arts, in order to convict the Guilty; certainly they who were so great Enemies to Jesus, and so much envied his Reputation, which continually increased by his Miracles, would have done the like Works by some Art; or have made it plain by undeniable Arguments, that his Works could proceed from nothing else.

## § IV. Or by the Power of Words.

Some of the Jews ascribe the Miracles of Jesus to a certain secret Name, which was put into the Temple by Solomon, and kept by two Lions for above a thousand Years, but was conveyed thence by Jesus; which is not only false, but an impudent Fistion. For, as to the Lions, so remarkable and wonderful a Thing, neither the Books of the Kings, nor the Chronicles, nor Josephus, mention any thing of them: Nor did the Romans, who before the Times of Jesus entered the Temple with Pompey, find any such Thing.

§ V. That the Miracles of Jesus were Divine, proved from hence, because he taught the Worship of one God, the Maker of the World.

Now, if it be granted, that Miracles were done by Christ, which the fews acknowledge;

<sup>(</sup>a) What the Jews report, &c.] cerning the Council; and that See the Talmud entitled, Con-concerning the Sabbath.

f

ſ

we affirm, that it follows from the Law of Moses it self, that we ought to give Credit to him: For God has faid in the XVIIIth Chap. of Deuteronomy, that he would raise up other Prophets besides Moses, which the People were to hearken to, and threatens heavy Punishments if they did not. (a) Now the most certain Token of a Prophet, is Miracles; nor can any Thing be conceived more evident. Yet it is faid, Deut. XIII. that if any one declares himself to be a Prophet by working Wonders, he is not to be hearkned to, if he intices the People to the Worship of new Gods: For God permits such Wonders to be done only to try whether his People be firmly established in the Worship of the true God. From which Places compared together, (b) the Hebrew Interpreters rightly collected (c) that every one who worked Miracles was to be believed, if he did not draw them off from the Worship of the true God; for in that Instance only it is declared, that no Credit is to be given to Miracles, though never fo remarkable ones. Now Jefus did not only not teach the Worship of false Gods, but on the contrary (d) did expressly forbid it, as a grievous Sin; and taught us to reverence the Writings of Moses, and those Prophets which followed him: So that

(a) Now the most certain Token, &c.] And the foretelling future Events, which may justly be reckoned amongst Miracles, Deut. XVIII. 22.

(c) That every one who work d Miracles, &c.] And whose Prophecies came to pass, this Argument is strongly urged in Chrysestom's Vth against the Tews, and in his Discoutse concerning Christ's Divinity, VI. Tom. Savil.

(d) Did expressly forbidit, &c.] Mat. XII. 29, 52. John XVII. 3. Ads

<sup>(</sup>b) The Hebrew Interpreters. &c.] See Moles Maimonides, and others quoted in Manasses's Conciliator, Quaft. IV. on Deut.

of

to

ip.

er re

its

en

ng

ut.

a be

he

ch

iis

of

ed

ol-

es

off

at

to

k-

he

ry

nd

es,

So

at

k d

ro-Ju-

16-

nd.

ng

vil.

c.]

å.

that nothing can be objected against his Miracles: for what some object, that the Law of Jesus in fome Things differs from that of Mofes, is not fufficient.

5 VI. An Answer to the Objection drawn from the Difference betwixt the Law of Moses, and the Law of Christ; where it is shown, that there might be given a more perfect Law than that of Moses.

For the Hebrew Doctors themselves lay down this Rule (a) for the Extent of a Prophet's Power, that is, of one that works Miracles: that he may fecurely violate any fort of Precept, except that of the Worship of one God. And indeed the Power of making Laws. which is in God, did not cease upon his giving Precepts by Moses; nor is any one, who has any Authority to give Laws, thereby hindred from giving others contrary to them. Objection of God's Immutability is nothing to the Purpose; for we do not speak of the Nature and Essence of God, but of his Actions. Light is turned into Darkness, Youth into Age, Summer into Winter, which are all the Acts of God. Formerly God allowed to Adam all other Fruit, (b) except that of one Tree, which he forbad him.

Ads XV. 28. 1 Cor. V. 10. 11, 18. VI. 9. X. 7. XII. 2. 2 Cor. VI. 16. 1 Thef. 1. 9. 1 fohn V. 21.
(a) For the Extent of a Pro-

phet's Power, &c.] This Rule 18 laid down in the Talmud, entitled, Concerning the Coun-cil. Thus at the Command &c.] Gen. II. 17.

of Joshua, the Law of the Sabbath was broken, Jos. V. And the Prophets often Sacrificed out of the Place appointed by the Law, as Sa-muel, 1 Sam. VII. 17. XIII. 8. and Elijah, 1 Kings X VIII. 38.

(b) Except that of one Tree,

Se

gar tio pro thi

be wa pla do

6

Fei

th ou tre wl

an

· H

Bo Cr giv

viz. because it was his Pleasure. He forbad killing Men in general, (a) yet he commanded Abraham to flay his Son; (b) he forbad some, and accepted other Sacrifices, distant from the Tabernacle. Neither will it follow, that because the Law given by Moses was good, therefore a better could not be given. Parents are wont to lifp with their Children, to wink at the Faults of their Age, to tempt them to learn with a Cake: But as they grow up, their Speech is corrected, the Precepts of Virtue inftilled into them, and they are shown the Beauty of Virtue, and what are its Rewards. (c) Now that the Precepts of the Law were not abfolutely perfect, appears from hence, that some holy Men in those Times, led a Life more excellent than those Precepts required. Moses, who allowed revenging an Injury, partly by Force, and partly by demanding Judgment; when himself was afflicted with the worst of Injuries, (d) he prayed for his Enemies. (e) Thus David was willing to have his rebellious Son spared, (f) and patiently bore the Curses thrown on him. Good Men are no where found to have divorced their Wives, though the Law allowed them to do it. (g) So that Laws are only

(a) Tet he commanded Abraham, &c.] Gen. XXII. 2.

(b) He fortad some, and accepted other, &c.] As was said just before.

(c) Now that the Precepts of the Law, &c.] Heb. VIII. 7.

(d) He Prayed for his Enemies, &c.] Exod. XXXII. 2.
12, 14, 31. Numb. XI. 2.
AII. 13. XIV, 13, and following

Verses, XXI. 7, 8. Deut. IX 18, 26. XXXIII.

(e) Thus David was willing, &c.] 2 Sam XVIII. 5.

(f) And patiently bore the Curses, &c.] 2 Sam. XXI. 10.

(g) So that Laws are only accommodated, &c.] Origen against Celfus, Book III. As a certain Lawgiver faid to one who asked him, if he gave to his

V.

ad

ed

ne,

he

e-

re-

are

at

rn

ch

n-

ir.

at o-

ne

X-

25,

by

t;

us

n

m

to

W

re ly

8,

g,

he

C-

a-

45

ne

to

only accommodated to the greater Part of the People; and in that State it was reasonable some Things should be overlooked, which were then to be reduced to a more persect Rule, when God, by a greater Power of his Spirit, was to gather to himself a new People out of all Nations. And the Rewards which were expressly promised by the Law of Moses, do all regard this mortal Life only: Whence it must be confessed, (a) that a Law, better than this, might be given, which should propose everlasting Rewards, not under Types and Shadows, but plainly and openly, as we see the Law of Christ does.

§ VII. The Law of Moses was observed by Jesus when on Earth, neither was any Part of it abolished afterwards, but only those Precepts which had no intrinsick Goodness in them.

We may here observe, by the way, to show the Wickedness of those Jews, who lived in our Savioua's Time; that Jesus was very basely treated by them, and yielded up to Punishment, when they could not prove that he had done any Thing contrary to the Law. (b) He was circumcised,

his Citizens the most perfect
Laws, not, says he, the most
perfect in themselves, but the
best they can bear. Porphyry.
Book I. against eating living
Creatures, concerning Lawgivers, says thus. If they, having regard to the middle fort
of Lite, called Natural, and
according to what is agreeable
to most Men, who measure Good

'and Evil to which conce
fay, with the
Lite, if an
thing more
(a) That
this, &c.]
VIII 6. 2 T
(a) He was
to most Men, who measure Good

and Evil by external Things which concern the Body: It, I

fay, with this View they make Laws; what Injury is done to Life, if any one adds fome-

thing more excellent than this?
(a) That a Law better than this, &c. Heb. VII, 19, 22.
VIII- 6. 2 Tim. 1. 10.

<sup>(</sup>a) He was circumcifed, &c.]

cumcifed, (a) made use of the Fewish Meats (b) was cloathed like them; (c) those who were cleanfed from their Leprofy, he fent to the Priests, (d) he religiously observed the Passover and other Festival Days. If he healed any on the Sabbath-Day, he made it appear, (e) not only from the Law, (f) but from their received Opinions, that fuch Works were not for bidden on the Sabbath. He then first began (g) to discover the abrogating some Laws, when he had overcome Death, was ascended into Heaven, had endued his Disciples with remarkable Gifts of the Holy Spirit, and had shown by these Things (b) that he had obtained a Kingly Power, (i) in which is included an Authorit to make Laws, according to that Prophecy of Daniel, Chap. III and VIII. the VIII and XI being compared together; who foretold that after the Overthrow of the Kingdoms of Syria and Egypt, (the latter of which came to pass under Augustus) God would give to a Man, (k) who should appear to be an ordinary

(a) Made use of the Jewish Meats, &c. ] Gal. IV. 5.

(b) Was Cloathed like them, &c.] Mat. IX. 20.

(c) Those who were cleansed. &c.] Mat. VIII. 4. Mark I.

44. Luke V. 14.

(d) He religionsly observed the Passover, &c.] Luke II. (d) He religionsly 41. John II. 13. 23. XI. 56. XII. 1. John VII. 2. (e) Not only from the Law,

&c.] Mat. XII. 5. (f) But from their received Ofinions, &c.] Mat. XII. 11.

Perfon, (g) To discover the Abrogating, Ads X. Colof. II. 14.
(h) That he had obtained a

Kingly Power, &c.] Ads II. 36. Rev. I. 5.

(i) In which is included, &c.

Fames 1 25.

(k) Who should appear to be an ordinary Person, &c.] Dan II. 45. VII. 13. For the Son of Man fignifies in Hebrew, certain Meanne's, and fo the Prophets are called, compared with Angels, as is obleved by fachiades, on Dan X. 16.

re

he

er,

On

101

ei-

or-

to

he

ea

ble

by

igly

rity ol XI,

tha

ame

to a

nary rson.

broga-

4. ned 4 as II.

1, &c. o be an Dan ne Son brew, 1 fo the compaobler-Dan, Person, a Kingdom extending to the People of all Nations and Languages, and which should never have an End. Now That Part of the Law, the Necessity of which was taken away by Christ, did not contain in it any Thing in its own Nature virtuous; but confisted of Things indifferent in themselves, and therefore not unchangeable: For if there had been any Thing in the Nature of those Things, to inforce their Practice, God would have prescribed them (a) to all People, and not to one only; and That from the very Beginning, and not above two thousand Years after Mankind had been created. Abel. Enoch, Noah, Melchisedech, Job, Abraham, Isaac, Jacob, and all the eminently pious Men, who were fo beloved of God, were ignorant of all, or almost all this Part of the Law; and yet nevertheless they received the Testimony of their Faith towards God, and of his Divine Love towards them. Neither did Moses advise his Father-in-Law Jethro to undertake these Rites, nor Jonas the Ninevites, nor did the other Prophets reprove the Chaldeans, Egyptians, Sidonians, Tyrians, Idumaans and Moabites, to

(a) To all People, and not to one only, &c.] So far from that, that fome Laws, fuch as those of first Fruits, Tythes, Assembling upon Festivals, relate expressly to the place of India only, whither it is certain all Nations could not come. See Ensains XXXIII. 19. and XXXIV. 26. Dent. XXVI. 2, and what follows. Also Dent. XXVI. 2, and what follows. Also Dent. XXVI. 2, and following, XIV. 23, and following. Also Exchai.

whom they wrote, for not embracing them, though they particularly enumerate their Crimes. These Precepts therefore were particular, and introduced either to hinder some Evil, (a) to which the Jews were especially inclined, or for a Trial of their Obedience, or to fignify fome future Things. Wherefore there is no more Reason to wonder at their being abolished, than at a King's abrogating fome municipal Laws, to establish the same Ordinances all over a Nation: Neither can there be any Thing alledged to prove, that God had obliged himself to make no Alteration herein. For if it be faid, that these Precepts are stiled perpetual; (b) Men very often make use of this Word, when they would fignify only that what they command in this manner, is not for a Year's Continuance, (c) or for a certain Time, suppose of War or Peace, accommodated to the Scarceness of Provision; which yet does not hinder but that they may appoint new Laws concerning these Matters whenever the Publick Good requires it. Thus the Precepts which God gave to the Hebrews, were some of them Temporary, (d) only during the Conti-

(a) To which the Jews were especially inclined, &c.] Being very much addicted to Rites, and, on that account, prone to Idolatry. This the Prophets every where show, e-specially Exekiel XVI.

(b) Men very often make use of this Word, &c. ] L. Hac Edictali. Cod. de secundis Nuptiis. L. Hac in perpetuum. Cod. de diversis Pradus Libro XI. and in many other Places.

(c) Or for a certain Time, &c.]
L. Valerius in Livy, XXXIV.
The Laws which particular
Times require, are liable to be
Abolished, and I perceive are
changed with the Times; Those
that are made in the time of
Peace, are abrogated in War;
and those made in War, abrogated in Peace.

(d) Only during the continuance, &c.] As Exodus XXVII.

Deut. XXIII. 12.

Continuance of that People in the Wilderness: (a) others confined to their Dwelling in the Land of Canaan. That these might be distinguished from the other, they are called Perpetual; by which may be meant, that they ought not to be neglected any where, nor at any time, unless God should fignify his Will to the contrary. Which manner of speaking, seeing it is common to all People, the Hebrews ought the less to wonder at, because they know that in their Law, That is called (b) a perpetual Right, and a perpetual Servitude, which continued only from Jubilee to Jubilee. (c) And the Coming of the Messiah is by themselves called the fulfilling of the Jubilee, or the Great Jubilee. And moreover, the Promise of entring into a new Covenant, is to be found amongst the old Prophets, (d) as Jeremiah XXXI; where God promises that he will make a new Covenant, which shall be writ upon their Hearts, and Men will have no need to learn Religion of each other. for it shall be evident to them all: And more-L 2 over,

(a) Others confined to their everlasting Priesthood. Dwelling, &c. ] Deut. XII. 1. 20. Numb. XXXIII. 52.

T

h

t

r -

e e

-

7.

ar

)e

re ſe of 1;

**u**-

(b) A perpetual Right, &c. ] Exodus XXI. 6. 1 Sam. I. 22. And thus Josephus Albo, in his IIId Book of Foundations, ch. 16. thinks the Word ons, ch. 16. thinks the Right of the Right of

1 Mach. II. 55.

(c) And the coming of the Meffiab, &c.] In Pereck Cheleck, and elfewhere And in Isaiah LXI. 2. (Pereck Cheleck, is the XIth chap. of the

over, he would pardon all their past Transgresfions: Which is much the same as if a Prince, after his Subjects had been at great Enmity with each other; in order to establish a Peace, should take away their different Laws, and impose upon them all one common Law, and that a perfeet one; and for the future, promise them Pardon for all their past Trasgressions, upon their Amendment. Though what has been faid might fuffice; yet we will go through every part of the Law that is abolished, and show that the Things are not fuch as are in their own Nature well-pleasing to God, or such as must continue always.

VIII. As Sacrifices, which were never acceptable to God upon their own Account.

THE principal, and which first offer them-felves to us, are Sacrifices; concerning which many Hebrews are of Opinion, (a) that they fiff proceeded from the Invention of Men, before they were commanded by God. Thus much

cer-

God accepted them, and that the acceptance discovered that the

<sup>(</sup>a) That they first proceeded those who Sacrificed Beasts to from the Invention of Men, &c.] God before the Law, Sacrifichrysoftom XII. concerning ced them at the Divine Comstatues, speaking of Abel. from the Invention of Men, &c.] "Not learning it of any other, o not receiving it from any Law Established concerning first Sacrificers were well pleasing to Fruits, but from himself, and him.' (This matter is largely the Dictates of his own Consci-ence, he offered that Sacrifice' in the Answer to the Orthodox, in the Words of Institute to which I refer you. Le LXXXIIId Query: 'None of Clerch

1

.

r

t

f

e

e

e

-

h

ft

e

h r-

to

fi-

n-

at

ch

he

to

ely

n-

of

Le

certainly is evident, that the Hebrews were defirous of very many Rites; (a) which was a fuficient Reason why God should enjoin them fuch a Number, upon this Account, lest the Memory of their Dwelling in Egypt should cause them to return to the Worship of false Gods. But when their Posterity set a greater Value upon them than they ought, as if they were acceptable to God upon their own Account. and a Part of true Piety; they are reproved by the Prophets: (b) As to Sacrifices, fays God in David's Fiftieth Pfalm, according to the Hebrew, I will not speak to you at all concerning them, viz. that you shall say Burnt-Offerings i pon Burnt-Offerings, or that I will accept young Bullocks or Goats out of thy Fold: For all the living Creatures, which feed in the Forefts, and wander upon the Mountains, are mine : I number both the Birds, and the wild Beafts; fo that if I be hungry, I need not come to declars it to you; for the whole Universe, and every Thing

(a) Which was a Sufficient Reafon, &c. ] This very Reason for the Law of Sacrifices, is alledged by Maimonides in his Guide to the Doubting, Book III. ch. 32. Tertullian against Marcion, Book II. 'No Body ' should find Fault with the La-· bour and Butthen of Sacrifices, and the bufie Scrupuloulnels of Oblations as it God truly defired fuch · Things, when he fo plainly exclaims against them : To what

· Purpose is the Multitude of your Sacrifices? And who bath required them at your Hands? But let

· fuch observe the Care God has ctaken to oblige a People prone to Idolatry and Sin, to be Religious, by fuch Duties, as that Superstitious Age was most converfant in, that he might call them off from Superstition, by commanding those Things to be done upon his account, as it he defired it, left they should fall to making Images.

(b) As to Sacrifices, &c. ] This is Grotius's Paraphrale upon Pfal. L. not a literal Translation: And so are the following. Le Clerc.)

Thing in it is mine. Do you think I will eat the Fat of Flesh, and drink the Blood of Goats? No: Sacrifice Thanksgiving, and offer thy Vows unto God. There are some amongst the Hebrews who affirm, that this was faid, because they who offered these Sacrifices were unholy in their Hearts and Lives. But the Words themselves, which we have quoted, tell us the contrary, viz. that the Thing was not at all acceptable to God in it felf. And if we confider the whole Tenour of the Pfalm, we shall find that God addresses himfelf to holy Men; for he had before faid, Gather my Saints together, and afterwards, Hear, Omy People. These are the Words of a Teacher; then having finished the Words before cited, he converts his Discourse, as is usual, to the Wicked: But to the Wicked, faid God; and in other Places we find the same Sense. As Psalm LI. To offer Sacrifices is not acceptable to thee, neither art thou delighted with Burnt-Offerings: But the Sacrifice which thou truly delightest in, is a Mind cast down by the Sense of its Faults; for thou, O God, wilt not despise a broken and contrite Heart: The like to which is that of Pfalm XL. Sacrifices and Oblations thou doft not delight in, but thou securest me to thy felf, as if I were bored through the Ear; thou doft not require Burnt-Sacrifices or Trespass-Offerings; therefore have I answered, Lo, I come; and I am as ready to do thy Will, as any Covenant can make me; for it is my Delight. For thy Law is fixed in my whole Heart; the Praises of thy Mercy I do not keep close in my Thoughts, but I declare thy Truth and Loving-Kindness every where; but thy Compassion and Faithfulness

8

0

0

ts

h at it

of

1-

a-

r;

he

in

m

20,

s: in,

s;

nd of

oft

elf,

loft

er-

28;

ve-

For les

bts.

re/s

ress

de

do I particularly colebrate in the great Congregation. In Chap. I. of Isaiah, God is introduced speaking in this manner. What are so many Sacrifices to me? I am filled with the Burnt-Offerings of Rams, and the Fat of fed Beafts; I do not love the Blood of young Bullocks, of Lambs, or of Goats, that you should appear with it before me: For who hath required this of you, that you should thus pollute my Courts? And JeremiabVII, which is a like Place, and may ferve to explain this. Thus faith the Lord of Angels, the God of Israel, ye heap up your Burnt-Offerings with your Sacrifices, and your selves eat the Flesh of them. For at the time when I first brought your Fathers up out of Egypt, I neither required nor commanded them any thing about Sacrifices, or Burnt Offerings. But that which I earneftly commanded them was, that they should be obedient to me; so would I be their God, and they should be my People; and that they should walk in the Way that I should teach them, so should all Things succeed prosperously to them. And these are the Words of God in Hofea, Chap. VI. Lovingkindness towards Men, (a) is much more acceptable to me than Sacrifice; to think aright of God, is above all Burnt-Offerings. And in Micab, when the Question was put, how any Man should render himself most acceptable to God, by a vast number of Rams, by a huge Quantity of Oil, or by Calves of a Year old: God answers, I will tell you what is truly good and acceptable to me, viz. (b. that you render to every Man his Due, L 4 that

<sup>(</sup>a) Is much more acceptable to me, &c.] So the Chaldee Interpreter explains this Place, (b) That you render to every Man his Due, &c.] Theresterpreter explains this Place, fore the Jews fay that the ICCII.

that you do Good to others, and that you become bumble and lowly before God. Since therefore it appears from these Places, that Sacrifices are not reckoned amongst those Things which are primarily, and of themselves acceptable to God; but the People, gradually, as is usual, falling into wicked Superflition, placed the principal Part of their Piety in them, and believed that their Sacrifices made a sufficient Compensation for their Sins: It is not to be wondred at, if God in time abolished a Thing in its own Nature indifferent, but by use converted into Evil: especially (a) when King Hezekiah broke the Brazen Serpent erected by Mofes, because the People began to worship it with Religious Worthip. Nor are there wanting Prophecies, which foretold that those Sacrifices, about which the Controversie now is, should cease: Which any one will eafily understand, who will but confider that according to the Law of Moses, the Sacrificing was committed entirely to the Posterity of Aaron, and that only in their own Country. Now in Pfalm CX, according to the Hebrew, a King is promifed, whose Kingdom should be exceeding large, who should begin his Reign in Sion, and who should be a King and a Priest for ever, after the Order of Melchisedech. And · Isaiah, Chap. XIX, faith, that an Altar should be feen in Egypt, where not only the Egyptians, but the Affyrians also and Israelites should worship

are by Isaiah contracted into II. 4. as also by Amos, V. 6. fix, Ch. XXXIII. 15. by Mi- (a) When King Hezekiah, &c.] cah into three in this Place; 2 Kings XVIII. 4. by Ifaiah into two, Ch. LVI.

JCCII Precepts of the Law 1. by Habbakkuk into one, Ch.

it

t

g

at

11

if

e

ie -

h

1-

18

er

i-

y

y.

0, e n

ft

d d

p

h.

[.]

worship God; and Chap. LXVI. he faith, that the most distant Nations, and People of all Languages, as well as the Ifraelites, should offer Gifts unto God, and out of them should be appointed Priests and Levites; all which could not be, (a) whilst the Law of Moses continued. To these we may add that Place in (b) Malachi, Chap. I. where God foretelling future Events, fays, that the Offerings of the Hebrews would be an Abomination to him; that from the East to the West his Name should be celebrated among all Nations; and that Incense, and the purest Things should be offered him; and Daniel in Chap. IX. relating the Prophecy of the Angel Gabriel, concerning Christ, says, that he shall abolish Sacrifices and Offerings: And God has fufficiently fignified, not only by Words but by the Things themselves, that the Sacrifices prescribed by Moses, are no longer approved by him: Since he has fuffered the lews to be above fixteen hundred Years without a Temple, or Altar, or any Distinction of Families, whence they L 5 might

soutinued, &c.] Add this go up thrice in a Year to place of feremy, ch. III. 16. ferefalem, according to the In those Days, faith the Lord, Law, Exedus XXIII. 17. from they shall say no more, the Ark all those Countries which were of the Covenant of the Lord, Inhabited by them. neither shall it come to mind, Law could be given to no cther shall that be done any more. the Tabernacle. Le Clerc.)
(Even the Jews themselves (b) Malachi, ch. I. &c.] See could no longer observe their Chrysostom's excellent Para-Law, after they were so much phrase upon this Place, in his scattered. For it is impos-

(a) Whilft the Law of Mofes fible that all the Males should neither shall they remember it, ther, than a People not very neither shall they visit it, nei- great, nor much distant from

IId against the Gentiles,

might know who those are, who ought to perform the Sacred Rites.

## § IX. And the Difference of Meats.

What has been said concerning the Law of Sacrifices, the same may be affirmed of that, in which different Kinds of Meat are prohibited. It is manifest, that after the universal Deluge, (a) God gave to Noah and his Posterity a Right to use any sort of Food; which Right descended, not only to Japhat and Ham, but also to Shem and his Posterity, Abraham, Isaac and Jacob. But afterwards, when the People in Egypt were tinctured with the vile Superstition of that Nation, then it was that God sirst prohibited the eating some sort of living Creatures, either because for the most part (b) such were offered

(a) God gave to Noah and his Pefferity, &c. ] The mention of clean and unclean Creatures, seems to be an Objection against this, in the History of the Deluge; but either that was faid by way of Prolepsis to those who knew the Law; or by unclean, ought to be understood those which Men naturally avoid for Food, fuch as Tacions calls Prophane, Hift. VI. Unless any one had rather understand by clean, those which are nourished by Herbs; and by unclean, those which feed on other living Creatures.

(b) Such were offered by the Sagacious, and move them to Egyptians, &c. ] Origen in what they will: Or else they

his IVth Book against Celfus. Some wicked Damons, and (as I may call them) Titanick or Gigantick ones, who were rebellious against the True God and the Heavenly Angels, and fell-from Heaven, and are con-' tinually moving about groß 'and unclean Bodies here on Earth, having some forelight of Things, to tcome, by reason of their freedom from Earthly Bodies, and being conversant in such 'Things, and being defirous to draw off Mankind from the True God, they enter into living Creatures, especially those that are Ravenous, Wild and a litis

offered by the Egyptians to their Gods, and they made Divination by them; or because (a) in that typical Law, the particular Vices of Men, were repre-

fir up the Fancies of such living Creatures, to fly or move in fuch a manner, that Men taken by the Divination in thele Dumb Creatures, might not leek , the God that comprehends the Universe, nor inquire after the , Pure Worlhip of God, but fuf-, fer their Reason to degenerate into Earthly Things, fuch as Birds and Dragons, Foxes and Wolves. For it is observed by those who are Skillful in these ' Things, that future Predictions 'are made by fuch living Creatures as thefe; the Damons having no Power to effect that in Tame Creatures, which by reafon of their likeness in Wickede nels, not real, but feeming · Wickedness in such Creatures, they are able to effect in other · Creatures. Whence, if any Thing be wonderful in Moses, this particularly deferves our Admiration, that discerning the ' different Natures of living Crea-· tures; and whether inftructed by · God concerning them, and the · Demons appropriated to every one of them; or whether he un-· derstood by his own Wisdom, the · feveral Ranks and forts of s them; he pronounced them uns clean, which were esteemed by the Egyptians, and other Nations to cause Divination, and he declared the other to be clean.'

W

ıt,

d.

e,

ht

d.

to

nd

in

on

0-

es,

ere

ed

fus.

and

iick

rere

God

and

on-

rofs

rth,

igs,

heir

lies,

**wch** 

s to

the

110

hofe

and to they Itis ferent from this, is that of Manetho, Having Established in the Law many other Things, particularly such as were contrary to the Customs of the Egyptians. And that which Tacitus fays of the Jews: Things are Prophane among & them, which are Sacred among ft And afterwards: flay a Ram in contempt of Jupiter Ammon, and facrifice an Ox, which the Egyptians worship the God Apis by.

(a) In that typical Law, &c.] Barnabas in his Epiftle. Mofes faid, ye shall not eat a Swine, nor an Eagle, nor 'an Hawk, nor a Raven, nor which hath no Fish any which he means Finns. By we should understand three c Things. What he aims ac is evident from these Words Deuteronomy. · in And my Judgments shall be established amongst my ' Now the Commandment of not to God, is prohibit eating; but Moses spake in Spirit. He e the mentions · Swine for this end, should not · they converie e with Men who refemble Swine; for when they live 'in Luxury, they forget their · Master; but when they want, they own their The like to which we find in | Thus a Swine while he is Theodoret, Book VII. against eating, will not know his the Greeks: And not very dif- Master; when he is buneating, will not know his

represented by certain Kinds of living Creatures. That these Precepts were not universal, appears from the Instance of what is appointed concerning the Flesh of a Beast that died of it self, Deut. XIV. that it was not lawful for the If-

gry, he cries out, and when he is full, he is fuiet. Again, Thou shalt not, says he, eat the Eagle or the Hawk, or the Kite or the Raven. As much as to say, you shall not converse with such Men who know not how to get their Food by Labour and Pains, but unjustly steal it from others; and who walk about as if they were Sincere, when they lye in as since the same sto say, you shall walk about as if they were 'be juftly hated the Weatel;
Sincere, when they lye in 'as much as to fay, you shall 'wait for others. Thus these shouthed like such Persons 'who, we have heard, have committed Iniquity in their 'Flesh of others, being 'Mouths by Uncleanness; Pestilent by their Wick-tedness. Again, Thou respondence with such the laws here the Workers of Licenses for control, nor the Pourcontrol, nor the Cuttle;
that is to fay, you shall not
converse with those Men
who are shally Wicked,
and condemned to Death:
As these fort of Fish alone,
are doomed to swim at the
therefore agreeably thereto bottom of the Sea, not like therefore agreeably thereto others to hover on the top of the Water, but to dwell on the Ground at the bottom. Also be fays, thou that not eat the Coney:
Wherefore? That you may on the way of Sinners, on the a corrupter of Childer, nor like such; for the Hare has a new place to lay her Excrements in every Year; for so many Years therefore agreeably thereto therefore agreeably thereto the fays, Blessed is the Man that walketh not in the Counsel of the Ungodly, as Fishes wander in Darknels at the bottom of the Sea. And hath on the sea. And hath of the way of Sinners, will be they would feem to fear the Hare has a new place to hath not fat in the Seat of the Seat o

estlister

;

se

Y

71001

raelites to eat it, (a) but it was lawful for Strangers, which Strangers the Fews were commanded to perform all good Offices to, as esteemed of God. And the antient Hebrew Teachers openly declare, (b) that in the Times of the Meffiah, the Law of the Prohibition of Meats. should cease, and that Swines Flesh should be

as

ing for their Prey. Thus find also many Things partly you have the End and the like, and partly the same with Meaning of them. But thefe, in Philo's Book of Moles commanded to eat ewery Creature that is cloverfooted, and that cheweth
the Cud. And what does
he mean by this? He that
receiveth Meat, knoweth
him that feeds him, and is
fatisfied with it, and feems

for the Righteons; which are
too long to be Transcribed.
The like is to be feen in Eufebius, out of Ariflaus, Book
VIII. ch. 9.

(a) But it was lawful for to rejoice: Which is very well faid, if we confider the Command. What therefore is the meaning of it? Why, converie with those · who in their Hearts upon Word they have received;
with those who speak of, and keep the Judgments of their Master; with those their Master; with those their Master; with those their Master; with those the Law was to continue but the Law was to continue but the Law was to fine Mesters of the Mesters o

Agriculture; and in the Book

Strangers, &c.] Holy Men, but not Circumcifed, which you find mentioned, Levit. XXII. 25. and XXV. 4. 7. and in the Talmud, chap. fear their Master; of the King, and of the Counthole who meditate cil; and in Maimonides's Book

the of Idolatry.

who know that Meditation is a pleafant Work, and belongs to those who throughly consider their Master's Word. But what means cloven-footed; That a Man fould walk uprightly in this World, in expectation of another Life. See what excellent Laws are of the land of Canada, nor was collent Laws are of the land of Canada, nor was cellent Laws are established any one obliged to observe by Moses.' Clemens com-mends this of Barnabas, in of. And beside, the Jews his Vth Strome. You may themselves are ignorant, or

as clean as that of an Ox. And certainly, fince God designed to gather a People to himself out of all Nations, it was more reasonable, that he should make Liberty and not Bondage, in such Things, common to all. Now follows an Examination of Festival Days.

## & X. And of Days.

THESE were all instituted in Memory of the Benefit they had received from God, when they were deliver'd from the Egyptian Bondage, and brought into the Promised Land. Now the Prophet Jeremiah fays, Chap. XVI, and XXIII, that the Time would come when new and much greater Benefits, should so eclipse the Memory of that Benefit, that there would scarce be any Mention made of it. And moreover, what we now faid of Sacrifices, is as true of Festivals; the People began to put their Trust in them, fo far, that if they rightly observed them, it was no great Matter how they offended in other Respects. Wherefore in Isaiah, Chap. I. God fays, that he hated their New Moons and Feast-Days, they were fuch a Burden to him. that he was not able to bear them. Concerning the Sabbath, it uses particularly to be objected, that it is an univerfal and perpetual Precept, not given to one People only, but in the Beginning of the World, to Adam the Father of them all. To which I answer, agreeably to the **Opinions** 

at least dispute about the Sig-would have permitted, if the nincation of many of the Obligation to observe that Names of those Animals; Law, were to have continued which we cannot think God till this time,

fince

out

t he

fuch

Exa-

of

hen

ige,

ow

and

lew

the

rce

er,

of

in

m,

in

I.

nd

m, nb-

e-

he

of

10

15

he

Opinions of the most learned Hebrews, that this Precept concerning the Sabbath is two-fold: (a) A Precept of Remembrance, Exodus XX. 8. and (b) a Precept of Observation, Exodus XXXI. 31. The Precept of Remembrance is fulfilled. in a Religious Memory of the Creation of the World; the Precept of Observation consists in an exact Abstinence from all manner of Labour. The first Precept was given from the Beginning. and without doubt (c) the pious Men before the Law obeyed it, as Enoch, Noah, Abraham, Isaac, Jacob; the latter of whom, though we have a Relation of many of their Travels, (d) yet there is no Sign of their stopping their Journey on the Account of the Sabbath; which Thing we frequently meet with after their coming out of Egypt. For after the People were brought out of Egypt, and had fafely passed through the Red Sea, they kept the first Day a Sabbath of Rest, and sung an Hymn to God, upon that Account; and from this time, that exact Rest of the Sabbath was commanded, the first mention of which is in the gathering of Manna, Ex-

(a) A Precept of Remembrance, &c.] 7171.

(b) A Precent of Observation, &c.] Thus Mofes Gerundens, and Isaac Aramas distinguish (Observation and Remembrance signify the same Thing in Moses, as to this matter, as we have shown on Dent. V. I. however, the Thing here treated of is true. Le Clerc.)

(c) The pions Men before the Law, &c.] From whom a certain Veneration for the Seventh Day was derived to the Greeks, as Clemens observes. See what is said in relation to this, Book I.

(d) Tet there is no Sign, &c]
That the pious Men of those
Times did in this Sense
oas Carioai, that is, observe
the Sabbath, is denied by Instin
in his Dialogue with Tryphon,
and by Tertallian in two places
against the Jews.

Exodus XXXV, 2. Levit. XXIII, 3. And in this Sense, the Reason alledged, Deut. V, 21. for the Law of the Sabbath, is the Deliverance out of Egypt. And further, this Law had regard to Servants against the Severity of those Masters, who allowed them no Respite from their Labours, as you find it in the forecited Places. It is true indeed, (a) that Strangers were obliged by this Law, and that for this Reason, that there might be an universal Rest of all the People. But that this Law of perfect Rest was not given to other People, appears from hence, that in many Places it is called a Sign, and a particular Covenant between God and the Ifraelites, Exodus XXXI. 13, 16. And further, that those Things which were instituted in Memory of the coming out of Egypt, are not such as ought never to cease, we have before shown, from the Promise of much greater Benefits. which may be added, that if the Law concerning Rest on the Sabbath had been given from the Beginning, and in such a manner as never to be abolished, certainly that Law would have prevailed over all other Laws; the contrary to which we now find. For it is evident, (b) that Children were rightly circumcifed on the Sabbath-Day; and while the Temple flood, (c) the Sacrifices were flain on the Sabbath-Day, as well as on other Days. The Hebrew Teachers them-

(c) The Sacrifices were flain, &cc.] Numb. XXVIII. 9.

<sup>(</sup>a) Strangers were obliged by (b) The Children were right-this Law, &c.] Not those ly Circumcifed, &c.] Thus the others, who out of Judga ob. Hebrew Proverb, The Sabbath served the Precepts given to gives way to Circumcifion. See served the Precepts given to gives way to Circumcifion. See the Posterity of Noah. This John VII. 22. is the Opinion of the Hebrews.

n

I. e

-Te

n d

e

1,

IS

d,

۲,

h

0

1

r

e

t

themselves show, that this Law is changeable, when they fay that Work may justly be done on the Sabbath at the Command of a Prophet, which they prove by the Example of the taking of fericho on the Sabbath Day by the Com-mand of foshua. And that in the Time of the Messiah, the Difference of Days should be taken away, some of them show very well, from that Place of Ifaiah LXVI. 23. where it is foretold, that there should be a continual Worship of God from Sabbath to Sabbath, from New Moon to New Moon.

# & XI. And external Circumcifion.

WE come now to Circumcifion, which is indeed ancienter than Moses, as being commanded to Abraham and his Posterity; but this very Precept was the Beginning of the Covenant declared by Moses. Thus we find God said to Abraham, Genesis XVII. I will give unto thes, and to thy Seed after thee, the Land wherein thou art a Stranger, even the Land of Canaan, for an everlafting Possession; therefore keep my Covenant, thou and thy Seed for ever; this is the Covenant betwirt me and thee and thy Seed, every Male shall be circumcifed. But we have before feen, that there was to fucceed a new Covenant in the room of this Covenant, such as should be common to all People, for which Reason the Necessity of a Mark of Distinction must cease. And this is further evident, that there was some mystical and higher Signification, contained under this Precept of Circumcision; as appears from the Prophets, when they command (a) the

(a) the Heart to be circumcifed, to which all the Precepts of Christ tend. So likewise the Pro. mises added to Circumcision, must of Necessity relate to fomething further: Namely, That of an Earthly Possession, (b) to the Revelation of an Everlasting Possession, which is no where made more manifest than by Jesus; c) and That of making Abraham a Father of many Nations; to the time when not only some few People, but innumerable of them, spread all over the World, should imitate that memorable Faith of Abrabam towards God; which never yet came to pass, but by the Gospel Now it is no wonder, that when the Work is finished, the Shadow of the Work that was defigned, should be taken away. (d) And that God's Mercy was not confined to this Sign, is from hence manifest. that not only those who lived before Abraham. but even Abraham himself was acceptable to God before he was circumcifed: And Circumcision was omitted by the Hebrews (e. all the while they journeyed through the Deferts of Arabia, without being reproved of God for it.

& XII. And

(b) To the Revelation, &c.] Hcb. 1V.

(c) And that of making Abraham a Father &c.] Gen. XVII. 5. Rom IV 14, 12, 16, 17. Lake XIX. 9. Gal. 111. 7.

(d) And that God's Mercy, &c.] Justin in his Dialogue with Trypho says, 'Circumcifion was given for a Sign, and not for a Work of Righteoufrels.' And Irenaus, Book IV. ch. 30.

(c) All the while they fourneyed, &c.] Joh. V. 5, 6.

cifed, &c.] Dent. X. 16. XXX. 6. Fer. IV. 4.

<sup>(</sup>a) The Heart to be circum- | We learn from Scripture, that · Circumcifion is not that which ' perfects kighteoufness; but God gave it, that Abraham's Pifterities might continue diffirguishable. For Gcd said to Abraham, let every Male of you be circumcifed, and circumcife the HI fh of your Foreskin, and it thall be for a Sign or a Covenant betwixt you and · me.

the Pro-

t of

f an

ma-

the

nu-

rld,

ra.

to

on-

ha.

be

not

eft,

zm,

to

m-

the

ra-

Ind

that

God

Pi-

tirto of cir-

re-

ign

and

27-

§XII. And yet the Apostles of Jesus easily allowed of these Things.

THERE was certainly very good Reason why the Hehrews should return their hearty Thanks to Jesus and his Ambassadors, in that he freed them from that heavy Burden of Rites, and secured their Liberty to them (a) by Miracles and Gifts no way inferior to those of Moses. But yet they who first delivered this Doerrine, did not require this of them, that they should acknowledge their Happiness; but if they would perform the Precepts of Jesus, which were full of all Virtue, they easily allowed them, in indifferent Things, (b) to follow what Course of Life they would; (c) provided they did not impose the Observation of it, as necessary upon Strangers, to whom the Ritual Law was never given; which one Thing sufficiently shows that the Fews very unjustly reject the Doctrine of Jesus, under Pretence of the Ritual Law. Having answered this Objection, which is almost the only one commonly opposed to the Miracles of Jesus, we come now to other Arguments suited to convince the Fews.

& XIII A

<sup>(</sup>a) By Miracles and Gifes no way inf rior, &c.] R. Levi Ben Gerjan said, that the Miracles of the Messiah ought to be greater than those of Miss, which is most evident in the Dead restored to Lire,

<sup>(</sup>b) To follow what Course of Life they would, &c.] AGS XV'. 3. XXI. 24. Rom. XIV. 1. Cor. 1X. 17. Gal. V. 6. Colos. 111. 2.

<sup>(</sup>c) Provided they did not impose, &c.] Ads XV Gal. I. 3, 6, 15. IV. 10. VI. 12.

(

XIII. A Proof against the Jews, taken from their own Confession of the extraordinary Promile of the Melliah.

BOTH they and we are agreed, that in the Predictions of the Prophets, there is a Promise, that amongst the many Persons who should make known to the Fews, from Heaven, very great Advantages; there should be One far exceeding the rest, whom they called the Messiah; which though a common Name, did more eminently agree to this Person. We affert, that he came long fince; they expect that he is yet to come. It remains therefore that we put an End to the Controversy, from those Books, the Authority of which is equally acknowledg'd by both.

& XIV. That he is already come, appears from the Time foretold.

DANIEL, (a) a Testimony of whose great Piety Ezekiel affords us, could neither deceive ns, nor be deceived himself by the Angel Gabriel: And he, according to the Direction of the Angel, has left us upon Record, Chap. IX, that there should not pass above five hundred

Years

<sup>(</sup>a) A Testimony of whose great | Piety, &c. ] XIV. 14. XXXVIII. 3. fosephus concerning Da-niel, at the end of the Xth Book says, 'That the Spirit of God was with him.' And afterwards: ' He was endued with every Thing in an incredible manner, as being one of the · greatest of the Propets. In his

Life-time, he was had in great · Honour and Effeem, both by the Kings and the People: and after his Death, he was had in everlafting Remembrance; the Books wrote by him and left to us, we read at this Day, and their Testimony convinces us that he had a Communication with God.

om

ro-

the

ife,

ake

eat

ing

ich

me

ne.

the

rity

rom

reat

eive

Gaof

IX,

lred ears

great

n by : and

ad in

; the

d left

, and

s us

ation

Years between the Publication of the Edict for rebuilding the City of Ferusalem, (a) and the Coming of the Messiah. But there is above two thousand Years passed since that Time to this Day, and he, whom the Fews expect is not yet come; neither can they name any other, to whom that Time will agree. But it agrees fo well to Jesus, that (b) a Hebrew Teacher Nehemiah, who lived five hundred Years before him, faid openly then, that the Time of the Messiah, signified by Daniel, could not be deferred above five hundred Years. There is another Mark before hinted at, which agrees with this of the Time; and that is, (c) that a Government over all Nations should be appointed from Heaven, after (d) the Posterity of Seleucus and Lagus should cease to reign; the latter of which ended in Cleopatra, not long before Jesus was born. A third Token is in the forementioned Chap.

(a) And the coming of t'e Messiah, &c.] The great He-brew Doctors, such as Solo-mon farchi, Rabbi Josue, quoted by Abinefdras, and Saaidias, agree that the Son of Man in Daniel, is the Messiah: Thus Rabbi Josue, who saw the rasing of the Temple, said that the time of the Messiah was then past, as R. Jacob in Caphthor testifies.

(b) A Hebrew Teacher Nehemiah, &c.] Grotius ought to have told us whence he had this. If I remember right, in some Epistle of his to his Brother William Grotius, he fays he received it from a Jew. Le Clerc.

(c) That a Government over all Nations, &c.] R. Levi Ben Gerson tells us, that That Stone, by the Blow whereof that Image which represented the Empires, should be broken to pieces, was the Messiah. Rabbi Solomon, R. Abenesdras, and R. Saaida fay, that That Kingdom which would confume the rest ot the Kingdoms, was the Kingdom of the Messiah. R. Levi Ben Gerson and Saaida, affirm the Son of Man in Daniel, to be the Messiah.

(d) The Posterity of Seleucus and Lagus, &c.] See the Annotations upon this in the Firk

Book.

V

1

(

1:

ti

t

T

b

V

d

n

c

T

P

W W

ph

of

th

in

See

of

Chap. IX. of Daniel, that after the Coming of the Messiah the City of Jerusalem should be rased; which Prophecy of the Destruction of that City, (a) Fosephus himself refers to his own Age. From whence it follows, that the Time limited for the Coming of the Messiah, was then past, To this may be referred that of Haggai, Chap. II. where God comforts Zerubbabel, a Heathen Prince, and Joshua the Son of Josedech, the High Priest, upon their Sorrow, because the Temple built by them did not answer the Greatness of the former Temple, with this Promise, that there should be greater Honour done to that Temple, than to the former: Which could be faid neither of the Bigness of the Work, nor of the Materials, nor of the Workmanship, nor of the Ornaments; as is very plain from the History of those Times in the facred Writings, and in Josephus, compared with that of the Temple of Solomon: To which we may add, which is observed by the Hebrew Teachers, that there were wanting two very great Endowments in the latter Temple, which were in the former, viz. (b) a visible Light, as a Token of the Divine Majesty, and a Divine Inspiration. But wherein this latter Temple was to exceed the for-

(a) Josephus himself refers to his own Age, &c.] Book X. ch. 12. Daniel wrote concerning this time, and concerning the Roman Empire, and that (our Nation) should be destroyed by it. God having discovered all these Things to him, he left them us in Writing. So that who every reader

come to pass, cannot but admire the Honour God did to Daniel. faccides also upon Dan. IX. 24. tells us that the seventy Weeks of Years were finished in the Destruction of ferusalem.

(b) A visible Light, as a Teken, &c.] In the Title, concerning Instruction, and the fernsalem Gemara, ch. 3.

Writing; fo that whoever reads them, and confiders what has

of

De

at

e.

ed

ft.

IJ.

en

he

he

it-

ſe,

to

ld

k,

ip,

m

ri-

of

ay

rs, whe

ut

he

or-

ad-

to

pon

the

ere

of

To-

the

former, God briefly declares, when he favs (a) that he would establish his Peace, that is, his Favour and Good-will in that Temple, as it were by a firm Covenant: This is further profecuted by Malachi, Chap. III. Behold I will fend my Messenger, who shall prepare my Way; (b) and the Lord whom ye feek, shall suddenly come to his Temple (now Malachi lived after the latter Temple was built,) even the Messenger of the Covenant whom ye delight in. Therefore the Messiah ought to come while the second Temple flood, (c) in which Account is reckoned by the Hebrews all the Time from Zerubbabel to Vespasian; for the Temple in the Time of Herod the Great, was not rebuilt from the Foundation, but only; (d) gradually renewed by Parts; notwithstanding which Alteration, it might be called the same Temple. And indeed there was fo firm an Expectation of the Messiah at that Time, amongst the Hebrews, and their Neigh-

(a) That he would establish his Peace, &cc.] We must observe what goes before. The Desire of all Nations shall come, and I will fill this House with Glory. Which wonderfully agrees with what we have taken out of Malathi; so that these two Prophets may serve for Interpreters of each other. Rabbi Akiba and many others, as Rabbi Solomon testifies, were of Opinion that the Messiah ought to come in the second Temple.

(b) And the Lord whom ye feek, &c.] This Place of Mala. chi, the fews commonly explain

of the Messiah.

(c) In which Account is reckoned, &c.] As in the Talmud, ch. the last, concerning the Council; and that entitied forna, and that entitled Roch. Hasschana.

(d) Gradually renewed by Parts, &cc.] Philo concerning the World. 'That is not corruptible, all the Parts of which are corrupted; but That, all the Parts of which are deftroyed together at the same time.' Add to this, proponebasur. D. de Judiciis. & L. quid tamen. Sect. in navis D. quibus modis usus fructus amittatur.

bours, (a) that Herod was thought by some to be the Messiah, (b) Judas Gaulonita by others, (c) and some more by others, who lived about the Time of our Saviour.

5 XV. (With an Answer to what is alledged, that his Coming was deferred upon the Account of the Sins of the People.)

THE Jews see themselves put to Difficulties by these Arguments: That they may elude the Force of them therefore, some say that their Sins were the Cause why he did not come at the promised Time. Now not to mention, (d) that in the forecited Prophecies, what is determined by them

(a) That Herod was thought | by fome, &c.] These were the Herodians, Mat. XII. 16.
Mark III. 6. VIII. 15. XII'. 13. Tertullian in his Enumeration of Hereticks; Among ft these were the Herodians, who faid that Herod was the Christ. And Epiphanius Says the same of them: Agreeable to which is that of the Antient Scholiaft on Perfins ; " Herod reigned amongst the Jews, in the time of Augustus, in the Parts of · Syria; therefore the Herodians · keep the Birth-Day of Herod, as they do the Sabbath, upon which Day they put lighted Candles crowned with Violets on their Windows.

(b) Judas Gaulonita by others, &c.] See Josephus XVIII. 1.

(c) And some more by others, &c.] Acts XXI. 38. Josephus

has many Instances in the Time of Felix, and some after the Destruction.

(d) That in the forecited Prophecies, &c.] This is expressly affirmed by R. Jochnan in Schemoth Rabba, and R. David Kaimchi, on Pfalm CVIII. 5. Josephus, Book X. wards the end fays well of Daniel: ' That in his Prophe-· cies he not only foretold what was to come, like the other · Prophets, but he determined the Time in which those Things fhould come to pais.' That the Decree of the Messiah's being fent at that time, was not fulpended upon any Conditions, appears also from Malachi III. 1. Besides, seeing that the Messiah was to be the Author of the New Covenant, as Malachi in that place, and other Pro-phets show, his coming could them has no Signs of being suspended upon any Conditions; how could his Coming be deferred on the Account of their Sins, when this also was foretold, that for the many and great Sins of the People, a the City should be destroyed a little after the Time of the Messiah? Further, the Messiah was to come for this very Reason, b) that he might bring a Remedy for the most corrupt Age, and together with the Rules of reforming their Lives, affure them of Pardon of their Sins. Whence it is faid in Zachary, Chap. XIII, concerning his Time; that a Fountain should then be opened to the House of David and to all in Jerusalem, to wash away their Sins; and it is a common Thing among the lews to call the Messiah, (c) I SCH COPHER, that is, the Appeafer. It is therefore very repugnant to Reason to say that That was deferred upon the Account of the Disease, which was directly appointed for that Disease.

\$ XVI. Also from the present State of the Jews, compared with the Promises of the Law.

As to what we faid, that the Messiah is long since come upon Earth, even Experience might convince the Jews. (d) God promised them in the

not be fulpended on the condition of observing that Covenant he came to abolish.

of

es

de

he

nat

by

em

ime

De-

Pro-

Da-

VIII.

ophe-

what

other mined hings That

's be-

s not

itions,

III. I.

**Aessiah** 

of the

chi in

Pro-

could

rot

(a) The City should be destroyed, &c.] Dan. IX. 24.

(b) That he might bring a Remedy, &c.] Ifaiah LIII. 4, and following Verses. Jerimiah XXXI. 31. and what follows, Ezekiel XI. 19, 21.

(c) Isch. Copher, 797 O'R.]
See the Chaldee transphrate on Cant. I. 14. R. Judas in Chasidim, and R. Simeon, sin Bereschith Rabba, say, that the Metsiah should bear our Sins.

(d) God promifed them in the Covenant, &c.] Exodus XV. Levit. XVIII. Levit. VI, VII, XI, XXVIII.

M

the Covenant made with Moses, a quiet Pos-fession of the Land of Palestine, so long as they conformed their Lives to the Precepts of the Law: And on the contrary, (a) if they finned grievously against it, he threatened to drive them out; and fuch like Evils: Yet notwithstanding this, if at any time when they were under the Pressure of these Calamities, led by Repen. tance of their Sins, they returned to Obedience, he would be merciful towards his People, and cause them to return into their own Country, though dispersed into the furthest Parts of the World; as you may fee in many Places, particularly Deut. XXX. and Nehemiah I. But now it is above fifteen hundred Years fince the Jews have been out of their own Country, and without a Temple: And if at any time they (b) attempted to build a new one, they were always hindred. (c) Nay, Ammianus Marcellinus, who was not a Christian Writer, reports that Balls of Fire broke out of the Foundation, and destroyed their Work. When of old the People had defiled themselves with the greatest Wickedness, every where facrificed their Children to Saturn, looked upon Adultery as nothing, spoiled the Widows and the Orphans, shed innocent

(a) If they sinned grievously equins it, &c.] Levit. XXVI. Dent. IV, XI, XXVIII:

(c) Nay, Ammianus Mar-cellinus, &c.] Book XXIII. Chryfoftom II. against the Jews.

Fire immediately broke out of the Foundation, and turnt many Men, and also the Stones of that Place. The whole Piace is worth reading. The same Author has the like Words in his IVth Homily upon Matthew, and in his Discourse of Christ's being God.

<sup>(</sup>b) Attempted to build a new one, &c.] In the times of A-drian, Constantine and Julian, Chrysoftom II. against the Jews.

cent Blood in great Plenty; (a) all which the Prophets reproach them with; they were driven out of their Country; (b) but not longer than feventy Years: And in the mean time, God did not neglect (c) speaking to them by Prophets, and comforting them with Hopes of their Return. (d) telling them the very Time. (e) But now, ever fince they have been driven out of their Country, they have continued Vagabonds and defpifed, no Prophet has come to them, no Signs of their future Return; their Teachers, as if they were inspired with a Spirit of Giddiness, have funk into base Fables, and ridiculous Opinions. with which the Books of the Talmud abound, which yet they presume to call the Oral Law, and to compare them, nay, to prefer them above what is written by Moses. For what we there find (f) of God's Mourning because he suffered the City to be destroyed, (g) of his daily Diligence in reading the Law, (b) of the Behemoth M 2

(a) All which the Prophets reproach them with, &c.] Ifaiah 1.
17. III. 14, 15. V. 23. XI. 2,
3. LIX. LXV. Amos 11. 6.
jeremiah II. III. V. VII, 21.
VIII. X. XI. XVI. XXII.
Ezechiel II. VI. VII. VIII.
XVI. XXII. XXIV. Daniel IX.
Micah II. 1, 2, 3.

1

,

e

V

IS

1-

1-

as

of

yid
l-

to

0-

nt

of

any

of

ace

me

ords

pon

urle

(b) But not longer than Seventy Years &c.] R. Samuel makes this Objection in his Epistle to R. Haac.

(c) Speaking to them by Prophets, &c.] Jeremiah XXX. XXXI.XXXIII, Ezech.XXXVI. XXXVII. (d) Telling them the very time, &c. ] feremiah XXV. 15. XXIX. 10.

(e. But now, ever fince they have been driven out, &c.] The Talmud in Baba Bathra.

(f) Of God's mourning. &c. I See the Preface of Echad Rab-bathi; the like to which we find in the Talmud entitled Chagiga, in Debarim Rabba, and in Berachoth.

(g) Of his daily Diligence,&c.] Thannith, and Aboda Zara.

(b) Of the Behemoth and Letviathan, &c.] See the Talmua Baba Bathra, and the Chaldee

and Leviathan, (a) and many other Things, is fo abfurd, that it is troublesome to relate them. And yet in this long space of Time, the Jews have neither gone aside to the Worship of falle Gods, nor defiled themselves with Murder, nor are accused of Adultery; b) but they endeavour to appeale God by Prayers and Fasting, and yet they are not heard: Which being thus, we must of Necessity conclude one of these Two Things, that either that Covenant made by Moses is entirely dissolved, or that the whole Body of the Jews are guilty of some grievous Sin, which has continued for fo many Ages: And what that is, let them tell us themselves: or if they cannot fay what, let them believe us, that That Sin is their despising the Messiah, who came before these Evils began to besal them.

& XVII. Fefu: proved to be the Messiah, from those Things that were predicted of the Mesfiab.

AND these Things do indeed prove, as was before faid, that the Messiah did come so many Ages fince; to which I add, that he was no other

Chaldee Paraphraft on the Song

ot Solomon, VIII. 2.

(a) And many other Things, &c.] Many of which, Gerfon the Christian has Transcribed in his Book against the Jews; fee those Chapters in it concerning Devils, concerning he Messiah, concerning the Revelations by Elias, concerning Hell, concerning the Kingdom of the Tribes beyond the River Sabaticus, and concerning Deeds of the Rabbi's.

(b) But they endeavour to appease God, &c.] Whereas, it we may believe themfelves, they highly merit of God, for rejecting a false Messiah, who was received by fo great a part of Mankind.

O

n.

WS

le

or ea-

ıg, ius,

ese

by

ole

ous

es:

res;

us,

iah,

efal

rom

Mel-

tvas

nany

0 0-

ther

Ten

er Sa-

g the

r to apis, if we , they

tor re-

great a

,

who

ther than Jesus; for all others who were willing to have themselves thought the Messiah, or were really thought fo, left no Sect in which that Opinion continued. None now profess themfelves to be Followers of Herod or Judas Gaulonita, (a or of Barchochebas, who in the Times of Alrian, declared himself to be the Messiah. (b) and deceived many learned Men. But there have been such as own'd Jesus ever since he was upon Earth to this very Day, c) and they a great many, not in one Country, but all the World over. I might here alledge many other Things formerly predicted, or believed of the Meffish, which we believe to have been compleated in Jesus, and not so much as affirmed of any other; fuch as these, (d) That he was of the Seed of David, (e) that he was born of a Virgin, (f) that this Thing was discovered from Heaven, to him who had married that Virgin, and would M 3

of the Revolt of the fews. He is mentioned by Enfebius, Hi-eronymus, Orofius, in the Tal-mud entitled concerning the Council, in Bereschith Rabbah, by the Rabbi's John and Abraham Salmanticensis, and others in many places.

(b) And deceived many Learned Men, &cc.] As Rabbi Aki-be, see the Talmud entitled concerning the Council, and the Book Zemach David.

(c) And they a great many, &c.] See what is faid of this in the second Book.

(d) That he was of the Seed of | 1. 20.

(a) Or of Barrhochebas, &c.] David, &c.] Psalm LXXXIX. Whom Justin styles, The Chief 4. Hanab IV. 2. XI. 10. Feremiah XXIII.5. Ezechiel. XXXIV. 24. Micab. V.2. Mat. 1. 1,20. IX. 27. XII. 23. XV. 22. XX. 30, 31. XXI. 9, 15. XXII. 42. and following vertes. Mark X. 47. XII. 35, 36, 37. Luke I. 27, 32,69. II. 4. II. X VIII. 38, 39 XX. 42, 44. John VII. 42. Ads XIII. 34. XV. 6. Rom. 1. 3. 2 Tim. 11. 8. Rev.

V. 5, XXII. 16.
(e) That he was Born of a Virgin, &c.] Isaiah VII. 14. Mat. I. 18, 22, 23. Luke I. 3,5.

(f) That this Thing was difcovered from Heaven, &c. Mat.

not keep her in Marriage, because she was big with Child by another; (a) that he was born in Bethlebem, (b) that he began to spread his Doetrine first in Galilee, (c) that he healed all Kinds of Diseases, made the Blind to see, and the Lame to walk: But I shall content my self with one, the Effect of which remains to this Day; and is manifest from the Prophecies of (d) David, (e) If aiah, (f) Zachariah, and (g) He fea, viz. that the Messiah was to be the Instructer of all Nations, (b) that the Worship of false Gods should be overthrown by him, and that he should bring a vast Multitude of Strangers to the Worship of one God. Before the Coming of Jesus, almost the whole World was subject to false Worthip, which began to vanish afterwards by degrees, and not only particular Persons, but whole Nations and Kings were converted to the Worthip of one God. These Things are not owing to the Jewish Rabbi's, but to the Difciples

(a) That he was born in Bethiehern, &c.] Micab V. 2 Mat. 11. 1, 2, 3, 4, 5, 6. Luke

(b) That he kegan to spread his Doctrine, &cc. ] Isaiah IV. 1. Mat. IV. 12, 13. Mark I. 4. Luke IV. 14, 15. 16. and in

many other places.

(c) That he healed all Kinds of Difeases, &c. ] Ifaiah XXXV, 9. LXI. I. Mat. XI 5. Luke IV. 18. and every where elfe. Further, he also Raised the Dead, which R. Levi Ben Gerfor reckons among the principal Marks of the Melliah.

(d) David, &c.] Pfalm II. 8. XXII. 28. LXVIII. 32. LXXII.

8, 17. (e) Ifaiah, &c ] II. 2.XI. 10. XIV. 1. XIX. 18, XXVII. 13. XXXV. XLII. and XLIII. parricularly XLIX. 6. LI. 5. LII. 15. LIV. LV, 4, 5. LX. 3, and following ones. LXV. 1, 2. LVI. 19. and following.

(f) Zachariah, &c.] II. 11. VIII. 20, and following. IX.

9, 10, 11. XIV. 16.

(g) Hofea, &c.] 11. 24. (b) That the Worship of false Gods, &c.] Isaiah II. 18, 20. XXXI. 7. XLVI. 1. Zephaniah, I. 4, 5, 6. Zach. XIII. 2.

# Sect. 17,18. Christian Religion. 247

ciples of Jesus, and their Successors. Thus (a) They were made the People of God, who were not so before; and that Prediction of 7acob, Genesis XLIX, was fulfilled, that before the Civil Power was taken from the Posterity of Judah, Shilo should come, (b) whom the Chaldee and other Interpreters explain to be the Meffiah, (c) whom foreign Nations also were to obey.

#### & XVIII. An Answer to what is alledged, that Some Things were not fulfilled.

HERE the Jews commonly object, that there were some Things predicted of the Times of the Messiah, which we do not see fulfilled. But those which they alledge, are obscure, and may have a different Signification, for which we ought not to reject those that are plain, such as the Holiness of the Precepts of Jesus, the Excellency of the Reward, the Plainness of Speech in which it was delivered, to which we M 4 may

of God, &c.] Hofea 11. 24.
(b) Whom the Chaldee, &c.] Both fonathan, the Author of the ferusalem Paraphrale, and the Writers of the Talmud, in the Title concerning the Council; Bereschith Rabba, Jakumus on the Pentatench, Rabhi Solomon and others. 22, which the Jews now would have to be a Rod of Chastisement; the Targum in Chaldee ex-plains by 1070, and the Greeks apxav. A Governor,

(a) They were made the People Aquila, σκήπτρον a Scepter, Symmachus igeora And שילה is explained by 112 his son, by the Chaldee R. Siloh, R. Bechai, R. Solomon, Abenesdras and Kimchi. See what is excellently faid concerning this Place in Chryfostom, in his Discourse that Christ is God.

(c) Whom Foreign Nations alfo were to Obey, &c. ] See the forecited place of Isaiah XI. 10. which affords light to

this.

may add the Miracles; and all together ought to engage us to embrace his Doctrine. In order to understand aright (a) the Prophecies of the fealed Book, as it is commonly called, there is many times need of some Divine Assistance, which is justly with-held from those, who neglect those Things that are plain. Now that those Places, which they object, may be variously explained, they themselves are not ignorant of: And if any one be willing to compare the ancient Interpreters, (b) who were in the Babylonish Captivity, or elsewhere, about the Times of Jesus; with those who wrote after the Name of the Christians began to be hated amongst the lews; he will find that Partiality was the Cause of new Explications; and that those which were formely received, agreed very well with the Sense of the Christians. They are not ignorant themselves, that many Things in the Sacred Writings are not to be understood according to the strict Propriety of the Words, (c) but in a Figurative Sense; (d) as when God is

(a) The Prophecies of the Sealed Book, &c.] Ifaiah XXIX. 11. Dan. XII. 4, 9. and fac-chiades upon them. See Chry-fostom's Differration about this matter, Discourse II. why the Old Testament is obscure.

(b) Who were in the Babylo-nish Captivity, &c ] Grotins feems to have respect to the Chaldee Interpreters of the Old Testament, and to speak ac cording to the Opinion of the lews, who thought them Older than they were. See Brian Walton's Prolegomena to the Polyglot Bible, ch. XII.

(c) But in a Figurative Sense, &c ] Thus Maimonides in his lft Book, would have that place of Isaiah XI. 6. of the Times of the Messiah, understood Allegorically; and thus David Kimchi speaks of the same place of Isaiah, who al-so says the same of Jeremiah, II. 15. V. 6.

(d) As when God is faid to have descended, &c.] As Gen. XI. 5. XVIII. 12. See Maimonides of these and the like Forms of Speech, in his Guide to the Doubting, Part 1. ch.

e

.

-

3

f

c

ft

ne

fe

ell

re

in

bc

ls,

bo

is

nfe,

his that the

der-

thus the

al-

iah,

d to

Gen.

Mai-

uide

10

is faid to have descended; when (a) Mouth, (b) Ears, (c) Eyes, and (d) Nose are ascribed to him. And what hinders but that many Things spoken of the Times of the Messiah may be explained in this manner? As, (e) that the Wolf and the Lamb, the Leopard and the Kid, the Lion and the Calf should lie down together; that a young Child should play with the Snakes; (f) that the Mountain of God should rife higher than the rest of the Mountains; that Strangers should come thither to perform holy Rites. There are some Promises which appear from the foregoing and following Words, or from their own Sense, to contain in them a tacit Condition. Thus God promised many Things to the Hebrews. if they would receive and obey the Meffiah when he came, which if they do not come to pass, they must impute it to themselves. And if there be any, which are expressly and unconditionally promised, and are not yet fulfilled, they may yet be expected. For it is agreed even amongst the lews, (g) that the Time or Kingdom of the Messiah was to continue to the End of the World.

#### MS & XIX And

1c, 11. and 29 and following; and also upon Dent. where he speaks of the King. In the Cabalistical Book, Nezael Iflonging to the Messiah would be Heavenly.

(a) Month, &c.] As foremiah IX. 12.

(b) Ears, &c.] As Pfalm XX XI. 3. XXXIV. 16.

(c) Eyes, &c.) in the place of the forecited Pfalm.

(d) Nose, &c.] Pfalm XVIII-9. Ferem. XXXII. 37. (e) That the Wolf and the Lamb, &c.] In the forementioned place of Ifaiah XI. 6,

and following vertes.

(f) That the Mountain of God, &c.] Ifaiab II. 2. Misab IV.

1, and following.

of the Meffiah, &c. ] Perck Chelek, p. 97.

01

01

lo

w

&c Pier dici the resp X. de

NIX. And to that which is objected of the low Condition and Death of Fefus.

MANY are offended at the mean Condition of Jesus, but without any Reason; for God Tays every where in the Sacred Writings, (a) that he exalteth the Humble, and casteth down the Proud. (b) Jacob went over Jordan, carrying nothing with him but his Staff, and returned thither again enriched with great Plenty of Cattle. Moses was banished, and poor, and a Feeder of Cattle, (c) when God appeared to him in the Bush, and made him Leader of his People; (d) David also when he was feeding his Flock, was called to be King; and the Sacred History is full of other fuch like Examples. And of the Messiah, we read that he was to be (e) a Joyful Messenger to the Poor, (f) that he should not lift up his Voice in the Street, nor make use of Contention, but should act mildly, so as to spare a shaking Reed, and to cherish the Heat which remained in the smoaking Flax. Neither ought his other Hardships, and Death it self, to render him more Odious to any one. For God often permits Pious Men, not only to be vexed

(a) That he exalteth the Humble, &c.] 1 Kings 11. 8. Pfalm
KXXIV. 19. Proverbs XI. 2.

If aigh LVII. 15. LXVI. 2.

(b) Jacob went over Jordan,
&c.] Gen. XXXII, and following.

(c) When God appeared to him in the Bish, &c.] Exedus

II.

vexed by the Wicked, (a) as Lot was by the Men of Sodom; but also to be killed; as is manifest (b) in the Example of Abel, flain by his Brother; (c) of Isaiah, who was cut in pieces; (d) of the Maccabees Brethren, tormented to Death with their Mother. The lews themselver sing the LXXIXth Pfalm, in which are these Words: They have given the dead Bodies of thy Servants to the Forols of the Air, and the Remains of them whom thou lovest, to the Beasts: They have poured out their Blood within the Walls of Jerusalem, and there was none to Bury them, and fo on. And that the Messiah himself was to arrive at his Kingdom, and to the Power of bestowing on his Disciples the greatest good Things, through Troubles and Death, no Body can deny, who reads those Words of Isaiab with an attentive Mind, (e) Chap. LIII. Who hath believed our Report. and who hath acknowledged the Power of God? And that for this Reason, because he hath arifer in the Sight of God as a tender Plant, as Grafs out of the Sandy Ground: There is no Beauty or Comeliness in his Countenance, neither if your look upon him, is there any Thing delightful; he was exposed to Contempt, and was as the most despised

of Sodom, &c.] Gen. XIX.

(b) In the Example of Abel, &c.] Gen. IV.

(a) As Lot was by the Men one cut in Pieces, another overwhelmed with Stones.

(d) Of the Maccabees Brethren, &c.] 2 Maccab. VII. fefephus in his Book Of the Government of Reason

(e) Chap. LIII. &c.] Which place is interpreted of the Messiah, by the Chaldee Parapuralt, and the Babylonish Gemara, entitled concerning the Council

<sup>(</sup>c) Of Isaiah who was cut in Pieces, &c.] So fays the Tradicion of the Jews, to which the Author to the Hebrews has respect, XII. 37. and Josephus X. 4. Chalcidius on Timeus. As the Prophets by Wicked Men,

despised amongst Men; he endured many Sorrows, many Griefs: All Menturned away themselves from him; he was so much despised, as to be thought of no Value; (a) but indeed he hath endured our Difeases, he bath born our Calamities. We esteemed him as struck from Heaven, as smitten and afflicted of God: But he was wounded for our Sins, he was bruised for our Crimes; (b) the Punishment which should procure Safety for Us, was laid on him; his Stripes were a Remedy for us; for assuredly we have all wandred to and fro like Sheep; God bath inflicted on him the Punishment due to our Crimes. And yet when be was afflicted and grievoully Tormented, he did not lift up his Voice, but was filent as a Lamb going to be flain, and a Sheeep to be shorn. After Bonds, after Judgement, he was taken from among t Men; but now who can worthily declare the continuance of his Life? He was taken out of this Place wherein we live; but this Evil befel bim for the Sins of my People. He was delivered into the Hands of powerful and wicked Men, even unto Death and Burial, when he had done no Injury to any one, nor was Deceit ever found in his Speech; But although God permited him to be thus far bruised and afflicted with Pains, (c) yet because he has made himself a Sacrifice for

our Difeafes, &c.] Abarbarnel upon this place, sells us that by Diseases, are to be understood any Evils.

(b) The Punishment which should procure Safety for us, &c.] Rabboth, and Solomon Jarchis on the Gemara, entitled con-

(a) But indeed he hash endured cerning the Council, explains r Diseases, &c.] Abarbarnel these Words concerning the Melliah.

(c) Tet because be made him-felf a Sacrifice, &c. ] Alfect says, that Evils born with a willing Mind, are here fpoken of.

for Sin, (a) be shall see his Posterity, he shall live a long Life; and those Things which are acceptable to God, shall happily succeed through him; Seeing himself freed from Evil, says God, (b He Shall be fatisfied with Pleasure, and That principally for this Reason, because by his Doctrine my Righteous Servant shall acquit many, bearing him-(elf their Sins. I will give him a large Portion (c) when the Spoil shall be divided among ft the Warriors; because he submitted himself to Death. and was reckoned among ft the Wicked; and when he bore the Punishment of other Mens Crimes, be made himself a Petitioner for the Guilty. Which of the Kings or Prophets can be named, to whom these Things will agree? Certainly none of them. And as to what the modern Jews conceit, that the Hebrew People themselves are here spoken of, who being dispersed into all Nations, should by their Example and Discourse make Profelytes; this Sense, in the first place, is inconfishent with many Testimonies of the Sacred Writings, which declare, (d) that no Miffortunes should befal the Jews, which, and much

(a) He shall fee his Posterity, &c.] Allock here fays, that by the Word Seed in the Hebrew, is meant Disciples. Thus the Seed of the Serpent is by the Hebrews interpreted the Canaanites; and fo fome understand their Sons, Ifaiah VIII. 18. as the Jernsalem Talmud observes, under the Title concerning the Council.

(b) He shall be Satisfied with Pleasure, &c.] Abarbanel refers these Words to a future

Age.

e

-

ì,

ie

d to s,

ce

or

ins

he

777-

eck

0-

(6) When the Spail shall be divided, &c.] The Babylonish Gemara entitled 7710, tells us that thefe Words are to be understood in a Spiritual Sense. Alfeck upon this place fays, that by Spoils are to be understood the Honours and Rewards of wife Men.

(1) That no Misfortunes Should befall the Jews, &c.] This appears from those places of the Prophets cited above, and from Daniel IX, and Nehemiab IX. To which we may add

S

n

je

I

0

(

much greater than which, they have not deferved by their Actions. Further, the Order it felf of the Prophetick Speech, will not bear fuch an Interpretation. For the Prophet, or, which feems more agreeable to that Place, God fays, This Evil hath happened to him for the Sins of my People. Now Isaiah's People, or God's People. are the Hebrew People; wherefore he who is faid by Ifaiah to have endured fuch grievous Things, cannot be the same People. The Ancient Hebrew Teachers more rightly confessed, that these Things were spoken of the Messiah; which when some of the latter faw, (a) they imagined two Meffiah's; one of which they call the Son of Foseph, who endured many Evils, and a cruel Death; the other the Son of David, to whom all Things succeeded prosperously; b) tho' it is much easier, and more agreeable to the Writings of the Prophets, to acknowledge one, who arrived at his Kingdom through Adversity and Death, which we believe concerning lefus, and which the Thing it felf flews us to be true.

& XX. And as though they were good Men, who delivered him to Death.

MANY are with-held from embracing the Doctrine of Jesus, out of a prejudiced Notion they have entertained of the Virtue and Goodness

that he of whom Isaiah speaks, entitled Succha, R. Solomon, was to pray to God for the and R. David Kimchi. Heathens, which the Jews do not do-

fiah's, &c.] See the Talmud Chap of Ifaiah.

(b) Though it is much eafier, ot do.
(a) They imagined two Mef- not in one place only, on this

ness of their Forefathers, and especially of the Chief Priests; who condemned Jesus, and rejected his Doctrine, without any just Reason. But what fort of Persons their Forefathers often were, that they may not think I falfely flander them, let them hear in the very Words of their Law, and of the Prophets, by whom they are often called a) Uncircumcifed in Ears and Heart. (b) a People who honoured God with their Lips, and with costly Rites, but their Mind was ar removed from him. It was their Forefathers. (c) who were very near killing their Brother 70feph, and who actually fold him into Bondage: it was their Forefathers also, (d) who made Moles. their Captain and Deliverer, whom the Earth, Sea and Air obeyed, weary of his Life, by their continual Rebellions; (e) who despised the Bread fent from Heaven; (f) who complained as if they were in extreme Want, when they could scarce contain within them the Birds they had eaten. It was their Forefathers (g) who forfook the great and good King David, to follow his Rebellious Son: It was their Forefathers, (b) who flew Zacharias, the Son of Jehoiada, in the most Holy Place, making the very Priest himself a Sacrifice

(a) Uncircumcifed in Ears and Hears, &c.] Ferem. IV. 4. VI. 10.

(b) A People who honoured God with their Lips, &c.] Deut. XXXII. 5, 6, 15, 28. Ifaiah XXIX. 13. Amos V. 21. Ezek. XVI. 3.

(c) Who were very near killing their Brother, &c. ] Genef. XXXVIII.

(d) Who made Moses, &c.]

The places are observed before in the IId Book.

(e) Who despised the Bread, &c. 7 Numb. XI. 6.

(f) Who complained as if they were in extreme Want, &c.] In the forecited XIth Chap. towards the end.

(g) Who forfook the great and good King David,&c.] 2 Sam. XV.
(h) Who flew Zacharias, &c.]

2 Chron. XXIV. 21.

256

(a) And as to the High Priests, &c ] fer. XXVI. (b) That he should be held a

Captive &c.] Fer. XXXVIII.

greater Mischiefs upon themfelves, than the Romans de, who came to expiate their Crimes.

Men

<sup>(</sup>c) Beneath what they deferved. &c.] He fays no other City ever endured fuch Calamities, nor was there ever any Age. fo fruitful of all kinds of Wickedness. The Jews brought

<sup>(</sup>a) At the Will of great Men, &c.] Josephus XIV. 9.
(e) Bus Yearly, and ofsentimes purchased. &c.] Josephus XVIII. 3. and 6.

Men of old were; (a) Thus That Micaiab, who lived in the Time of Jehosaphat, was delivered to Prison, for resolutely afferting the Truth against four hundred false Prophets. (b) Ahab charged Elijah, just as the Chief Priests did Fefus, with being a Disturber of the Peace of Ifrael. (c) And Feremiah was accused, as Felus was, of Prophefying against the Temple. To which may be added what the Ancient Hebrew Teachers d have left us in Writing, that in the Times of the Messiah, Men would have the Impudence of Dogs, the Stubbornness of an Ass, and the Cruelty of a wild Beast. And God himself, who saw long before what fort of Men many of the Fews would be, in the Times of the Melfiah; foretold that they (e) who were not his People, should be admitted to be his People; (f) and that

2 Kings XXII.

t

r

(b) Ahab charged Elijah, &c.] I Kings XVIII. 17. Ahab said to Elijah, Art not thou he that troubles Israel? And thus the High Priests said of Fe-Jus, Luke XXIII. 2. We found this Man a Troubler of Israel.

(c) And Jeremiah was accused, &c.] Fer. VII 4. and following. XXVI. 6, 11.

(d) Have left us in Writing, &c.] See the Talmud concerning the Council; Kelmboth and Sota. R. Solomon on the forementioned Title concerning the Council, c. Helech; and the Talmud, entitled con-cerning Weights. And also the Tradition of Rabbi Judah, in the Gemara, on the same

(a) Thus that Micaiah, &c. | Title concerning the Council c. Helech. At that time when the Son of David shall come, the House that was appointed ot God shall be made a Brothel-· Houle.' See Feremiah X. 21. XIX. 14. (Here was a great Mistake, for the Masoreth was put instead of the Gemara, for these Words are to be found in the Gemara, ch. XI. entitled concerning the Council. At that time, when the Son of David Shall come, the House of Assembling tegether, TURATIA, Shall be made a Brothel-House. Ed. Cocceins. Sect. 27. Le Clerc.)

(a) Who were not his People,

&c. ] Hofea II. 24.

(f) And that out of every City, &c.] Ferem. III. 14, 17. And Ifaiah LIII.

that out of every City and Village of the Jews, not above one or two should go up to the Holy Mountain; but that what was wanting in their Number, should be filled up by Strangers. And also (a) that the Messiah should be the Destruction of the Hebrews; but that this Stone which was rejected by the Master-Builders, should be put in the Chief Place, to hold the whole Fabrick together.

### § XXI. An Answer to the Objection of the Chrifians worshipping many Gods.

It remains that we answer two Accusations, which the Jews assault the Doctrine and Worship of the Christians with. The first is this; they affirm that we worship many Gods: But this is no more than an Explication of Another's Doctrine rendred odious. For there is no more Reason why this should be objected against the Christians, (b) than against Philo the Jew, who often

(a) That the Messiah should be the Destruction, &c.] Isaiah VIII. 14. Isaim CXVIII. 22.

(b) Than against Philo the Jew, &c.] Concerning the Sacrifices of Atet and Cain. When God attended with two principal Powers, Government and Goodness; being himself but one, between them; framed three Conceptions in the Contemplative Soul; each of which can by no means be comprehended, for his Powers are unlimited, for they contain the Universe. Afterwards he calls Government, Power; and Goodness he calls Beneficence; and fays that they are not pro-

nounced by a pious Mind, out kept in filent Secrecy. And the fame we find in his Book of Cherubim, in the IId Book of the Husbandry of Noah, he mentions Existence, the Governing Power, the Merciful Power. Maimonides, in the beginning of his Book of Fundamentals, and after him Joseph Albo, diftinguish in God, that which understandeth, that by which any Thing is understood, and the Understanding. We find something belonging to this Matter in Abenesdras, on Gen. XVIII. and Maimonides's Guide to the Doubting, Part 1. ch. 68.

In ful

ca

of

b

be

19

fa

hi

The me was mished da

Lio

pla III' The Phis this

11. fo

fer

tle

for

often declares three Things to be in God; and calls the Reason, or (a Word of God, the Name of God, (b) the Maker of the World, (c) not unbegotten, as is God the Father of all, nor yet begotten in like manner as Men are: The same is like sife called (d) the Angel, or the Embassador, who takes care of the Universe, by Philo himself, and by (e) Moses the Son of Nehemannus:

(a) Or Word of God, &c.] In his Aliegories, and of the Con-

fution of Tongues.

1

1

ľ

S

e

0

11

ut

nd

k

k

ne:

7-

7.

of

bn

n-

73-

TIY

16-

ng

in

he

(b) The Maker of the World, &c.] In his Allegories: 'His 'Word, making use of which, 'as of an Instrument. he made 'the World.' Concerning Cain. The Word of God was the Instrument, by which is (the World) was made. The Word hop, might better be translated Reason, here in Philo, as I have abundantly shown in the Differtation on the beginning of St. John. Le Clerc.)

(c) Not unbegotten, as is God, the Father of all, &cc.] The place is in the Book entitled, Who shall inherit Divine Things. The same Word is called by Philo, the Image of God, in his Book of Monarchy, and in that of Dreams sent by God; sometimes a wexcito wa, the Resembance, as in the Book, intitled, The Wicked lay Snares for the Righteons. Sometimes xapaxing, the Form, as in Book 11. of Agriculture. Compare John I. Heb. I. 3.

(d) The Angel or the Embaffador, &c.] He calls him

"Aγ[εγ, Angel, in his Allegories, and in his Book of Chernbin; "Agχάγ[ελ], Archangel, in his Book entitled, Who shall inherit Divine good Things, and in his Book of the Confusion of Tongues. And the same is called Angel, and in Mecor Chaim.

(e) Moses the Son of Nehemannus, &c.] The Learned Mafins has translated his Words thus, on the Vth ch. of Johna. 'That ' Angel, to speak the Truth, is the Angel the Redeemer, of whom it is written; because ' my Name is in him. That Angel, I fay, who faid to Jacob, I am the God of Bethel; " He of whom it is laid, And God called Moses out of the Bush. And he is called an Angel, because he governs the · World. For it is written, 7ebovah, (that is the Lord God) brought us out of Egypt: and ' in other places, He fent his Angel, and brought us out of Egypt: Besides it is written, And the Angel of his Prefence hath made them fate. Namely, ' That Angel which is the Pre-

nus: a) Or against the Cabalists, who distinguish God into three Lights, and some of them by the fame Names as the Christians do, of the Father, Son or Word, and Holy Ghost. And to take that which is chiefly allowed amongst all the Hebrews; That Spirit by which the Prophets were moved, is not any created Thing, and yet is distinguished from him that sent it; as is likewife that which is (b) commonly called the Schechina.

fence of God concerning whom | it is faid, my Presence shall go · before, and I will cause thee to reft. Laftly, this is that An gel of whom the Prophet faid, · And fuddenly the Lord whom · ye feek, shall come into his · Temple, even the Angel of the · Covenant whom ye defire.' And again, other Words of the same Man to this purpose. 'Consi-. der diligently what those Things mean; for Moses and the Is-· raelites always defired the first · Angel; but they could not · rightly understand who he was. · For they had it not from others onor could they arrive fully at it by prophetick Knowledge. Bur the Presence of God, figuines · God himfelf, as is confeiled by all Interpreters; neither could any one understand those Things · by Dreams, unless he were skil-· led in the Mysteries of the Law ' And again : " My Presence shal' · go before, that is, the Angel of the Covenant whom ye defire, it · whom my Pre'en e will be feen. · Of whom it is faid, I will hear thee in an acceptable time; for · my Name is in him, and I will make thee to rest; or I will

· cause him to be kind and m.rci-

ful to thee. Nor shall he guide thee by a rigid Law, but kindly and gently.' Compare with this, what we find in. Manaffes Conciliator, in the XIXth Quest. on Genesis. (The Name of this Rabbi's Father, better be pronoun ed may Nachman, for it is written (OTI), Nahhman.)

1

(a) Or against the Cabalists, &c.] See the Appendix to Schindler's Hebrem Lexicon, in the Characters 228. And the Book called carep-tal fays, MITBO Siperoth, Number in Gia a es not destroy his U-

nity.

(b) Commonly called the Schechinan, &c.] And they di-Ghost. See the Fernfalem Ge-mara, entitled concerning Instructions, ch. 3 And the Babylonish Gemara, entitled Fomach 1. R. Fonathan in his Pretace to Ecka Rabthi fays, hat the Schechinah remained hree Years and a half upon Mount Olivet, expecting the Conversion of the Jews; which is very true, if we apprehend him right.

china. Now (a) many of the Hebrews have this Tradition, that That Divine Power which they call Wisdom, should dwell in the Messiah: (b) whence the Chaldee Paraphrast calls the Messiah the Word of God; as also the Messiah is called in David, Isaiah, and others, (c) by that venerable Name of God, (d) and also of Lord.

#### XXII. And that human Nature is worshipped by them.

To the other Objection they make against us, namely, That we give the Worship due to God, to a Being made by God; the Answer is ready: For we fay, that we pay no other Worship or Honour

have this Tradition, &c.] Rabbi bovah. junathan and David Kim-Solomon, on Genefis XIX. 18. ackowledges, that God can take upon him humane Na-tire, which he thinks was forwhich agrees the Talmud, entituled, Schebnoth and Sabbathoth.

y

n-

he

ed nis

ys,

ed

on he

5 ;

ap-

(b) Whence the Chaldee Paraphraft, &c.] As Hofea XII. (But they are mistaken who think that the Chaldee Paraphrast means any Thing elfe by the Name of God, but God himfelf; as a very Learned Man has shewn, in the Balance of Trath, published in the Year 1700, a long time after the Author's Death. Le Clerc.)

(a) By that venerable Name of

(a) Many of the Hebrews God, &c.] Namely, 717 fechi on feremiah XXIII. 6. with which agrees Abba in Ecka Rabbathi. אות צבאות which Febovah Sabauth, Zachariah XIV. merly done for a time; to 16. The Talmud in Taanith from Isaiah XXV. 9. faith in that time God, The felovah, shall be shown as it were with the Finger.

(d) And also of Lord, &c.] 7. which Pfalm the Chaldee Paraphrast there owns, of the Messiah, as he did before in that place of Isaiah now cited. Also 1178 A-donai in Psalm CX. which treats of the Messiah, as will prelently appear.

mour to the Messiah, (a) but what we are commanded in Psalm II, and CX, the former of

-3

in h v co ta

of

hu

Li

an

th

70

Pe

of

for

us

&c in t

is fa

Boo

&c.

Hebr

Met.

Him

the I

Ti

(b

which was fulfilled in David only in a loofe manner, and belong'd more eminently to the Meffiah. (b) as David Kimchi, a great Enemy to the Christians, acknowledges; and the latter cannot be explained of any other but the Messiah. For the Fictions of the latter Tews; some of Abrabam, some of David, and others of Hezechiah; are very trifling. The Hebrew Inscription shows us that it was a Pfalm of David's own. fore what David fays was faid to his Lord, cannot agree to David himself, nor to Hezechiah, who was of the Posterity of David, and no way more excellent than David. And Abraham had not a more excellent Priesthood; nay, Melchisedec gave him his Bleffing, (c) as inferior to himself. But both this, and that which is added concerning (d) a Scepter's coming out of Sion, and extending to the most distant Places, plainly agrees to the Messiah, (e) as is clear from those Places which, without doubt, speak of the Messiah; neither did the ancient Hebrews and Paraphrasts understand them otherwise. Now that Fesus of Nazareth was truly the Person in whom these Things were fulfilled, I could believe upon the Affirmation

(a) But what we are commanded, &c.] The very learned Rabbi Saudia explains these Places, and Zachariah IX. 9. of the Messiah.

(c) As inferior to himfelf, &c.] And received the Tythe of him by a Sacerdotal Right, Gen-XIV. 19, 20.

(d) A Scepter's coming out of Sion, &c.] Pfa.m CX 2.

<sup>(</sup>b) As David Kimchi.] This same IId Psalm is expounded of the Messiah by Abraham Esdras, and R. Jonathan in Beresth Rabba.

<sup>(</sup>e) As is clear from those Places, &c.] As Genesis XLIX. 10. and those before cited out of the Prophets.

f

e

t

r

.

;

S

1-

b,

y

d

e-

f.

ng

ıg

ne

h,

id

nd

th

re

aon

[c.]

im

en.

of

ces,

and

the

tion of his Disciples only, upon the account of their great Honesty, in the same manner as the Jews believe Moses, without any other Witness. in those Things which he says were delivered to him from God. (a) But there are very many and very strong Arguments besides this, of that exceeding Power which we affirm Fefus to have obtained. He himself was seen by many after he was restored to Life: He was seen to be taken up into Heaven: Moreover Devils were cast out, and Difeases healed, in his Name only; and the Gift of Tongues was given to his Disciples; which Things Fefus himself promised as Signs of his Kingdom. Add to this, that his Scepter, that is, the Word of the Gospel, came out of Sion, and, without any humane Assistance, extended it self to the utmost Limits of the Earth, by the Divine Power alone, and made Nations and Kings subject unto it, as the Pfalms expressly foretold. The Cabaliffical Fews (b) made the Son of Enoch a certain middle Person betwixt God and Men, who had no Token of any fuch great Power. How much more reafonable then is it for us to do it to him, who gave us fuch Instructions? Neither does this at all tend

(a) But there are very many, &c.] See them handled before in the Second Book; and what is faid in the beginning of this Book.

(b) Made the Son of Enoch, &c.] The Name which the Hebreus give him, is NOOD Metator. So the Latins call Him, who prepares the way for the King. Thus Lucan.

To prepare the Helperian Field's I boldly come.

Vegetins, Book II. says, They were called Metatores, Preparers in the Camps, who went before and chose a Place sit for the Camp. And thus Suidas: Melatup, A Preparer is a Missinger who is sent before from the Prince. (The Rabbi's rather call it Metatron look fee John Buxtorss's Chaldee and Rabbi-nical Lexicon.)

to

to the lessening of God the Father, (a) from whom this Power of fesus was derived, (b) and to whom it will return, (c) and whose Honour it serves.

§ XXIII. The Conclusion of this Part, with a Prayer for the Jews.

IT is not the Design of this Treatise to examine more nicely into these Things; nor had we treated of them at all, but to make it appear that there is nothing in the Christian Religion, either impious or abfurd, which any Man can pretend against embracing a Religion recommended by so great Miracles, whose Precepts are so vertuous and whose Promises are so excellent. For he who has once embrac'd it, ought to confult those Books which we have before shewn to contain the Do-Etrines of the Christian Religion, for particular Questions. Which that it may be done, let us befeech God that he would enlighten the Minds of the Jews with his own Light, and render those Prayers effectual, (d) which Christ put up for them, when he hung upon the Crofs.

(a) From whom this Power, &c.]
As himfelf confesses, John V.
19, 30, 36, 45, VI. 36, 57 VIII.
28, 43 X. 18, 29, XIV. 28, 31.
XVI. 28, XX. 21. And the Apostle to the Heb. V. 5. Rom.
VI. 4. Cor. XI. 4.

VI. 4. Cor. XI. 4.

(b) And to whom it will return, &c.] As the Apostle confesses, 1 Cor. XV. 24:

(c) And whose Honour it serves,

8cc.] John XIII. 31. XIV. 13. Rom. XVI. 27. Therefore the Talmud, entituled, Concerning the Council, denies Jesus to be the Name of an Idol, seeing the Christians in honouring him have a Regard to God the Maker of the World.

(d) Which Christ put up for them, &c.] Luke XXIII. 34.



# BOOK the Sixth.

§ I. A Confutation of Mahometanism; the Original thereof.



0

S

)•

11

IS

of

(e

n,

the ern-

dol,

our-

God

bem,

K

Nstead of a Preface to this Sixth Book, which is design'd against the Mahometans, it relates the Judgments of God against the Christians, down to the Original

of Mahometanism; namely, (a) how that sincere and unseigned Piety, which slourish'd amongst the Christians, who were most grievously afflicted and tormented, began by degrees to abate; after Constantine and the follow-

ing

(a) How that fincere and unfeigned Piety, &c.] See Ammianus Marcellinus, at the end of the Twenty Erst Book concerning Confiantius: And adaptive all, he was very ready to take away what he had given; confounding the Christian Religion, which is perfect and fincere, with old Wives Fables, by more intricately fearching into which, rather than seriously settling

them, he caused a great mainy Differences; which spreading further, he kept up by
quartelling about Words, that
the Body of Prelates, who
were the publick Pack-Horses
running here and there in
Synods, as they call them,
might cut the Nerves of their
Carriage, by endeavouring to
make every Rite conformable to their own Opinion.

ing Emperors had made the Profession of the Christian Religion not only safe but honourable, but having as it were (a) brought the World into the Church First, (b) the Christian Princes waged War without measure, even when they might have enjoy'd Peace. (c) The Bishops quarrell'd with each other most bitterly about the highest Places:

(a) Brought the World into the Church, &c.] See what is ex-cellently faid about this, in Chryfostom's second Moral Difcourse on the XIIth Chapter of 2 Cor. after ver. 10.

(b) The Christian Princes waged War, &c.] It is a commendable Saying of Marcian in Zonaras, That a King ought not to take up Arms, so long as he can

maintain Peace.

(c) The Bishops quarrell'd with each other, &c.] Ammianus, Book XXVII. The cruel Seditions of the quarrelfome Peo-· ple which gave Rife to this Rufiness, frighted this Man also (Vivencins, from chief Commissioner of the Palace.) Damafus and Urficinus, being above all reasonable Measure defirous of catching the Episcopal, Char, contended most vehemently by different · Interests, their Accomplices on each fide carrying on their Differences as far as Death and Wounds; which Viven-\* tins not being able to correct or foften, being compelled · by a great Force, retired into the Suburbs; and Damafus overcame in the Contest, the Party which favour'd him,
 pressing hard. And it is evident, that in the Palace of Si-

cininus, where the Affemblies of the Christians used to be, there were found the dead · Bodies of One hundred thirty ' seven slain in one Day; and it was a long time before the enrag'd common People could be appealed. Nor do I deny, when I confider the City's Pomp, but that they who are defirous of this Thing, ought to contend by firetching their Lungs to the utmost, in order to obtain what they they aim at: For when they are arrived at it, they will be fo fecure, that they may be enrich'd with the Gifts of Matrons, may fit and ride in their Chariots, be nearly Dreis'd, have large 'Feasts provided, infomuch that their Banquets will ex-ceed the Royal Tables; who might have been truly happy, if they had despised the Grandour of the City, which flatter'd their Vices; and had lived after the manner of fome of the Provincial Bishops, whose Sparingness in Fating and Drinking moderately, and Meannels in Clothes, and Eyes fix'd on the Ground continually, recommend them as pure and modest to the Deity, and to those

.

. 7

2371

WO

to

Er

.

. 4

. .

L

Places: And, as of old, the (a) preferring the Tree of Knowledge to the Tree of Life, was the occasion of the greatest Evils; so then nice Enquiries were esteemed more than Piety, (b) and Religion was made an Art. The Consequence of N 2 which

him.' And that worship a little after, Pratextatus, whilft he takes care of the Government in a higher Degree, amongst other Things, by manifold Acts of Inte-Goodness, grity and which he has been famous from the Beginning of his has obtained that Youth, which feldom happens; that at the fame time he is fear'd, he does not lose the Love of his Subjects, which is feldom throng towards those Judges they fear. By whose Authority and just Determinations of Truth, the Tumult, raifed by the Quarrels of the · Christians, was appealed; and Ursicinus being driven away, the Roman Subjects grew into a firm Peace jointely, and with one Mind; ' which is the Glory of an Ruler, eminent regulating and advantagious « many " Things." That This was Pratextatus, Of whom Hieronymus tells a Story, not unworthy to be mentioned here; against the to Pammachius, Errors of John of Jerusalem. · Pratextatus, that died when he was defigned for Conful, uled to fay jeftingly to the holy Pope Damasus, Make me Bishop of

and the second

the City of Rome, and I will be a Christian immediately." See also what the same Ammianus fays, Book XV. The African Council did not without Reafon admonish the Bishop of the City of Rome thus: 'That we ' may not feem to bring the 'vain Arrogance of the Age into the Church of Christ; which · affords the Light of Simplicity, and the Day of Humility, to them who defire to fee God. To which we may add the noble Epistles of the Roman Bishop Gregory, truly stiled the Great. Book IV. 32, 34, 36. Book VI. 30. Book VII. Indict. 1. Epift. 30. (a) Preferring the Tree of Knowledge, &c. ] Genefis II and III. (b) And Religion was made an Art, &c.] See what was be-

having admitted the difagreeing
Prelates of the Christians, together with the divided Multitude, into the Palace; he admonished them, that every one,
laying aside their civil Discords,
should apply himself without
Fear to his Religion; which he
urged the more earnestly, that

fore quoted out of the 21ft Book

of Ammianus. The same History

of Inlian, fays, And that his Disposition of Things might

produce a more certain Effect,

which was, that after the Example of them (a) who built the Tower of Babel, their rashly affecting losty Matters, produced different Languages and Confusion; which the common People taking Notice of, many times not knowing which way to turn themselves, cast all the Blame

their Differences might increase · by Liberty, fo that he needed not afterwards to fear the common People would be all of a " Mind; knowing that no Beafts are fo mischievous to Mankind, "as very many of the Christians were outragious against one another.' See also I rocopins in the Ist of his Gothicks, to be read with fome Abatement here, as in other places, 'Embassadors a came from Byzantium, to the Bishop of Rome, when Hypatius was Bishop of Ephejus, and Demetrius of Philippi in · Macedonia, concerning an Opie nion which was controverted amongst the Christians; though I know what Opposition they · nade, yet I am very unwilling to relate it. For I think it the " maddeft Folly, to fearch nicely into the Nature of God, and wherein it confifts. For, as I conceive, Man cannot fully comprehend human Things, much less those that appertain to the Divine Nature. I may therefore fecurely pass by these Things in Silence, and not diflurb what they reverence. As for my felf, I can fay nothing · more of Gods but that he is every way good, and upholds. all Things by his Power; he that knows more, whether he

be a Prieff, or one of the common People, let him speak it. Gregoras, Book XII cites the Saying of Lysis the Pythagorean, and afterwards of Synefius; That talking Philosophy among the Vulgar, was the Cause of Mens so much contemning Divine Things. So also Book the Xth, he much distiwades Men from such Disputes; and speaking of the Latins of his Time, he fays, I blame and condemn the Italians highly, because they run into Divine Marters with great Arrogance.' Afterwards he adds: . Amongst them, the Mechanicks utter the ' Mysteries of Divinity, they are all as eager of Reafoning Syllogiftically, as the ' Cattle are of Food and Grafs. Both they who doubt of what they ought to believe rightly, and they who know not what they ought to believe, nor what they fay they believe; these fill all the Theaters, Forum's, and Walks with their Divinity, and are not ashamed to make the Son a Witness of their Impudence.'

(a) Who built the Tower of Babel, &c.] Gen. XI, Mahomet often reproaches these Controversies of the Christians, particularly in Azoara,

XXVI, XXXII.

Blame upon the Sacred Writings, and began to avoid them, as if they were infected. And Religion began every where to be placed, not in Purity of Mind, but in Rites, as if Judaisin were brought back again: And in those Things which contained in them (a more of Bodily Exercife, than Improvement of the Mind; and also in a violent adhering to (b) to the Party they had chosen; the final Event of which was, that there were every where a great many (c) Christians in Name, but very few in reality. God did not overlook these Faults of his People: but from the furthest Corners (d) of Scythia, (e) and Germany, poured vast Armies like a Deluge upon the Christian World: And, after the great Slaughter, made by these, did not suffice to reform those which remained; by the just Permission of God, (f) Mahomet planted in Arabia a new Religion, directly opposite to the Christian Religion; yet such as did in a good measure express in Words, the Life of a great part of the Christians. This Religion was first embraced by the Saracens, who revolted from the Emperor Heraclius; whose Arms quickly fubdued

(1) More of Bodily Exercise, &c.] I Fim. IV. 8. Colos. II

ľ

ŝ,

r

d

of

(b) The Party they had chosen. &c.] Rom, X. 2. 1 Cor. I. 12, and following Verses.

(c) Christians in Name, &c.]
See Salvian, Book III. concerning the Government of God. Excepting a very few who avoid Wickedness, what else is the whole Body of Christians, but a Sink of Vace?

(d) Of Scythia, &c.] Hunns Avari, Sabiri, Alani, Entha-lites and Tunks.

(e) And Germany, &cc.] Guths, Eruli, Gepida, Vandals, Francks Burgundians, Swedes, Almais Saxons, Varai and Lombards.

(f) Minomet planted in Arabia, &c.] Dr. Prideaux's Life of Mahomet wrote in English, as very well worth reading, published at London Anno 15,7. Le Clerc.

Subdued Arabia, Syria, Palastine, Egypt, Persia, and afterwards they invaded Africa, and came over Sea into Spain. But the Power of the Saracens was derived to others, (a) particularly to the Turks, a very warlike People, who after many long Engagements with the Saracens, being defired to enter into a League, they eafily embraced a Religion agreeable to their Manners, and transferred the Imperial Power to themselves. Having taken the Cities of Alia and Greece, and the Success of their Arms increasing, they came into the Borders of Hungary and Germany.

II. The Mahometans Foundation overturned in that they do not examine into Religion.

THIS Religion, which was plainly calculated for Bloodshed, delights much in Ceremonies; (b) and would be believed, without allowing Liberty to enquire into it: For which Reason, the Vulgar are prohibited reading those Books which they account Sacred; which is a manifest Sign of their Iniquity. For those Goods may jufly be fuspected, which are imposed upon this Condition, that they must not be looked upon. It is true indeed, all Men have not like Capacities for understanding all Things; many are drawn into Error by Pride, others by Paffion,

follow.

<sup>(</sup>a) Particularly to the Turks, ara XIII. according to the &c. ] See Leunclavius's Historian Faith Latin Edition, which for the of Turkey, and Laonicus the Reader's fake, we here Chalcocondilas.

<sup>(</sup>b) And would be believed, &c] See the Alcoran Azo-

fion, and some by Custom: (a) But the Divine Goodness will not allow us to believe, that the way to Eternal Salvation cannot be known by those, who seek it without any Regard to Prosit or Honour; submitting themselves, and all that belong to them, to God, and begging Assistance from him. And indeed, since God has planted in the Mind of Man a Power of judging; no part of Truth is more worthy to employ it about, than that which they cannot be ignorant of, without being in danger of missing Eternal Salvation.

§ III. A Proof against the Mahometans, taken out of the Sacred Books of the Hebrews and Christians; and that They are not corrupted

MAHOMET and his Followers confess, (b) that both Moses (c) and Jesus were fent by God; and that they who first propagated the Discipline of Jesus, (d) were holy Men. (e) But there are many Things related in the Alcoran, N 4 which

(a) But the Divine Goodness will not allow us, &c.] See the Answer to the Orthodox, Queffion the IVth, among the Works of Justin. That it is impossible for Him not to find the Truth, who seeks it with all his Heart and Power; our Lord testifies, when he says, he that asks receives, he that seeks shall ind, and to him that knocks it shall be opened. And Origen in his XIIIth Book against Celsus. He ought to consider, that He who sees and hears all Things, the common Parent

and Maker of the Universe, judges according to Mens Defert, the Disposition of every one that seeks him, and is willing to worthip him, and he will render to every one of these the Fruit of his Piety.

(b) That both Moses, &c.]
Azoara V. XXI.

(c) And Jesus, &c.] Azoara V. VII.

(d) Were holy Men, &c.]
Azoara V. LXXI.

(e) But there are many Things, related, &c.] As the Temple of Mecha, built by Abraham,

which is the Law of Mahomet, directly contrary to what is delivered by Moses, and the Disciples of Jesus. To instance in one Example out of many. All the Apostles and Disciples of Jesus, entirely agree in this Testimony, that Fesus died upon the Cross, returned to Life upon the Third Day, and was feen of many: On the contrary, Mahomet fays, (a) that Fefus was privately taken up into Heaven, and that a certain Resemblance of him was fixed to the Cross, and consequently Jesus was not dead; but the Eyes of the Jews were deceived. This Objection cannot be evaded, unless Mahomet will fay, as indeed he does, (b) that the Books both of Moses, and of the Disciples of Jesus, have not continued as they were, but are corrupted; but this Fistion we have already confuted in the Third Book. Certainly, if any one should say that the Alcoran is corrupted, the Mahometans would deny it, and fay that That was fufficient against what was not proved. But they cannot easily bring such Arguments for the Uncorruptedness of their Book, as we bring for ours; that Copies of them were immediately dispersed all over the World; and That not like the Alcoran in one Language only; and

Azoara XI. and many other Things of Abraham, Azoara XXXI. A confused History of Gideon and Saul, Azoara III. Many Things in the History of Exodus, Azoara XVII. XXX. and XXXVIII Many Things in the History of Foseph, Azoara XII. concerning the Birds cut in pieces by Abraham, and called to Life again, A-

zoara IV. concerning Mary's being brought up with Zachariah, Azoarah V. concerning the Birds made of Clay by Jesus, Ibid. and XIII.

(a) That fesus was privately taken up into Heaven, &c.]
Axoara X I.

(b) That the Books both of Moses, &c. ] Axoara IX.

and were faithfully preserved, by so many Seas, who differed fo much in other Things. The Mahometans perswade themselves, that in the XIVth Chapter of St. John, which speaks of fending the Comforter, there was fomething written of Mahomet, which the Christians have put out: But here we may ask them, would they have this Alteration of the Scripture, to have been made after the coming of Mahomet, or before? It is plainly impossible to have been done after the coming of Mahomet, because at that time there were extant all over the World very many Copies, not only Greek, but Syriack, Arabick, and in Places distant from Arabia, Æthiopick, and Latin, of more Versions than one. Before the coming of Mahomet, there was no Reason for such a Change; for no Body could know what Mahomet would teach: Further, if the Doctrine of Mahomet had nothing in it contrary to the Doctrine of Jesus, the Christians would as eafily have received his Books, as they did the Books of Moses and the Hebrew Prophets. Let us suppose on each side that there was nothing written either of the Doctrine of Jesus, or of that of Mahomet; Equity will tell us, that That is to be esteemed the Doctrine of Fefus, in which all Christians agree; and That the Doctrine of Mahomet, in which all Mahometans agree.

### § IV. From comparing Mahomet with Christ.

LET us now compare the Adjuncts and Circumstances of each Doctrine together, that we may see which is to be preferr'd to the other; And first let us examine their Authors. Maho-

N 5

met himself confessed (a) that Fesus was that Messiah promised in the Law and the Prophets; he is called by Mahomet himself (b) the Word, (c) Mind and (d) Wisdom of God; he is also faid by him (e) to have had no Father amongst Men. Mahomet is acknowledg'd by his own Disciples (f) to have been begotten according to the common Course of Nature. Fesus led an innocent Life, against which no Objection can be made. Mahomet (g) was a long time a Robber, (b) and always Effeminate. (i) Fesus was taken up into Heaven, by the Confession of Mahomet; but Mahomet remains in the Grave. And now can any one doubt which to follow?

### & V. And the Works of each of them.

LET us now proceed to the Works of each of them. (k) Jesus gave Sight to the Blind, made the Lame to walk, and recovered the

(a) That Jesus was that Messiah, &c.] Azoara XXIX.

(b) The Word, &c.] Azoara V, and XI. and in the Book of Mahomet's Doftrine Enthymius Zigatenus in his Disputations against the Saracens fays, that Jelus is called by Mahomet, The Word and Spirit of God.

(c) Mind, &c.] Azoara IV. XI. XXIX. and in the foremen-

tioned Book.

(a) And Wifdom, &c.] In

the forecited Places.

(e) To have had no Father amongst Men, &c.] Azoara XXXI.

(1) To have been begotten, &c.]

See the Book of Mahomet's Ge-

neration.

(g) Was a long time a Robber, &c.] See Mahomet's Chronicon, translated out of Arabick. See the Dispute betwixt a Saracen and a Christian, published by Peter Abbot of Clag-

(h) And always Effeminates &c.] Azoara XLII, XLIII, LXXV, and LXXVI. See the forementioned Disputation.

(i) Jesus was taken up into Heaven, &c.] Azoara XI.

(k) Jesus gave Sight to the Blind, &c.] Azoara V. XII.

Sick; nay, as Mahomet confesses, he restored the Dead to Life. Mahomet fays (a) he was not fent with Miracles, but with Arms; however there were some afterwards who attributed Miracles to him, but what were they? None but fuch as might eafily be the Effects of human Art, as that of the Dove flying to his Far; or fuch as had no Witnesses, as that of the Camels fpeaking to him by Night; or else such as are confuted by their own Absurdity, (b) as that of a great piece of the Moon falling into his Sleeve, and fent back again by him to make the Planet round. Who is there that will not fay but that in a doubtful Cause, we are to slick to that Law which has on its fide the most certain Testimony of the Divine Approbation? Let us also examine Them who first embraced each of these Laws.

& VI. And of those who first embraced each of thefe Religions.

THEY who embrac'd the Law of Christ, were Men who feared God, and led innocent Lives: and it is not reasonable that God should suffer fuch Persons to be deceived with Words,

7,

ia-

xt beg-

ites

III,

the

into

the

I.

not boaft of any Miracles. Le Cherc.

<sup>(</sup>a) He was not fent with Miracles, &c.] Azoara III. XIV. XVII. XXX. LXXI. Concerning this Matter, fee the Life of Mahomet published in English by the Learned Dr. Prideaux, p. 30. where he shows at large, that the false Prophes, dared

<sup>(</sup>b) As that of a great piece of the Moon, &c.] Azoara LXIV. See this Fable more at large in the Chapter Ceramuz, in Cantacuxenus's Oration against Makomet, Sect. 23.

Words, or with a Shew of Miracles. (a) But they who first embraced Mahometanism, were Robbers, and Men void of Humanity and Piety.

§ VII. And of the Methods by which each Law was propagated.

NEXT let us show the Method by which each Religion was propagated. As for the Christian Religion, we have already said several times, that its Increase was owing to the Miracles not only of Christ, but of his Disciples and their Successors, and also to their patiently enduring of Hardships and Torments. But the Teachers of Mahometanism did not work any Miracles, did not endure any grievous Troubles, nor any hard kinds of Death for that Profession. (b) But that Religion follows where Arms lead the way; it is the Companion of Arms; (a) nor

(a) But they who first embraced Mahometanism, &c.] This the Word Saracen shows, which signifies Robber. See Scaliger's Emendation of the Times, Book III Ch. of the Arabian Period. (The first Followers of Mahomet were indeed truly Robbers; but the Arabian Word to which Scaliger refers, signifies to Steal privately, not to Rob; nor is it credible that they would take upon themselves such an infamous Name; not to mention that this was more antient than Mahomet, for we find it in Ptolemy and

Philostorgins; wherefore I rather follow the Opinion of those who deduce the Name Saracen from the Word 770. Schark, which signifies Eastern, whence comes 1770. Sharkiin, Saracens, or People dwelling in the East, as the Arabians are called in Scripture. About which see Edward Pocock on the Specimen of the History of the Arabians in the beginning. Le Clerc.)

(b) But that Religion follows where Arms lead the way, &c.]
Azoara X, XVIII. XXVI.

(a) nor do its Teachers bring any other Arguments for it, but the Success of War, and the greatness of its Power; than which nothing is more Fallacious. They themselves condemn the Pagan Rites, and yet we know how great the Victories of the Perfians, Macedonians, and Romans were, and how far their Enemies extended themselves. Neither was the Event of War always prospercus to the Mahometans; (b) there are remarkable Slaughters which they have received in very many Places, both by Land and Sea. They were driven out of all Spain. That Thing cannot be a certain Mark of True Religion, which has fuch uncertain Turns, and which may be common both to good and bad: And so much the less, because their Arms were unjust, (c) and often taken up against a People who no ways disturbed them, nor were taken Notice of for any Injury; so that they could

(a) Nor do its Teachers bring ted to invade Hungary and the any other Arguments, &c.]
Azoara XXXIII XLVII.

For they were driven, after was forced to yield after a many Slaughters, from the flour Siege; then being reAnsirian Dominions, from Hungary, Transilvania, and PeSchulembourg, not without loss, fince. And fince that time, the Turkish Empire seems to decrease. In the Year 1715, after these short Notes were first published, the Turks recovered seem to be much affected with the Morea, which was poorly defended by the Venetian Governors; but in the following a People, &c.] Azcara XIX. Year 1716 when they attemp-

Island of Corfica, they were first overthrown in a great Fight (b) There are remarkable by the Germans under the Com-slanghters, &c.] And greater mand of Prince Engene of Sa-fince the time of Grotins. voy; and lost Temifwaer which loponesus, not many Years they retired to their Fleet. While it. Le Clere.

(c) And often taken up against

S

H

qu

ar

Wal

01

W

r

have no pretence for their Arms, but Religion, which is the most irreligious Thing that can be; (a) for there is no Worlhip of God, but fuch as proceeds from a willing Mind. Now the Will is inclined only by Instruction and Perswasion, not by Threats and Force. He that is compelled to believe a Thing, does not believe it, but only pretends to believe it, that he may avoid fome Evil. He that would extort Assent, from a Sense of Evil or from Fear; shows by that very Thing, that he distrusts Arguments. And again, they themselves destroy this very Pretence of Religion, when they fuffer those who are reduced to their Obedience, to make use of what Religion they please; nay, (b) and sometimes openly acknowledge that Christians may be faved by their own Law.

# § VIII. And of their Precepts compared with one another.

Let us also compare their Precepts together. The one commands Patience, nay, Kindness towards those who wish ill to us: The other, Revenge. The one commands that the Bonds of Matrimony should be perpetual, that they should bear with each others Behaviour; (c) the other gives a liberty of separating: Here the Hus-

knowledge, &c. Azoara I, and XII The Book of the Doctrine of Mahomet, fee Enthymins.

<sup>(</sup>a) For there is no Worship of God, &c. ] Lastantins Book X. ch. 20. For there is nothing fo voluntary as Religion, in which if the Mind of the Sacrificer goes contrary, it is take away, there is none.

<sup>(</sup>b) And fometimes openly as-

<sup>(</sup>d) The other gives a liberty of feparating, &c.] See Euthymins, and others who have wrote of the Turkish Affairs.

Husband does the same himself which he requires of his Wife; and shows by his own Example, that Love is to be fixed on one. (a) There Women upon Women are allowed, as being always new Incitements to Lust. Here Religion is reduced inwardly to the Mind, that, being well cultivated there, it may bring forth Fruits, profitable to Mankind; There almost the whole force of it is spent (b) in Circumcision, (c) and Things indifferent in themselves. Here a moderate use of Wine and Meat is allowed; (d) There the eating Swines Flesh, e) and drinking Wine is forbidden; which is the great Gift of God, for the good of the Mind and Body, if taken moderately. And indeed it is no wonder that Childish Rudiments should precede the most perfect Law, fuch as that of Christ is; but it is very preposterous after the Publication thereof. to return to Figures and Types. Nor can any Reason be given why any other Religion ought to be published after the Christian Religion. which is far the best.

6 IX. A Solution of the Mahometans Objection. concerning the Son of God.

THE Mahometans fay, they are offended because we ascribe a Son to God, who makes no ule

&c. ] Azoara III. VIII. IX. XXX. LII.

(a) There Women upon Women, lings. Azoara IX. See also Euthymius.

(d) There the eating Swines Flesh, &c. Azoara II. XXVI.

<sup>(</sup>b) In Circumcifion, &c. See also Bartholomew Georgivitins of the Rites of the Turks.

themselves, &c. ] As Wash-

<sup>(</sup>e) And drinking Wine, &c.] See Euthymins, and others who (c) And Things indifferent in have wrote of the Affairs of the Saracens.

OI

N

V

ti

A

to

tl

iı

a

5

P

0 t

11

S

use of a Wife; as if the Word Son, as it refers to God, could not have a more Divine Signification. But Mahomet himself ascribes many Things to God, no less unworthy of him, than if it were faid he had a Wife; for instance, (a) that he has a cold Hand, and that himself experienced it by a Touch; (b) that he is carried about in a Chair, and the like. Now we, when we call Fesus the Son of God, mean the same thing that He did, (c) when he calls him the Word of God; for the Word is in a peculiar manner (d) produced from the Mind: To which we may add, that he was born of a Virgin, by the help of God alone, who supplied the Power of a Father; that he was taken up into Heaven by the Power of God; which Things, and those that Mahomet confesses, show (e) that Jesus may, and ought to be called the Son of God, by a peculiar Right.

& X. There

&c.] See the Place in Richardus against the Mahometans, ch. I. and XIV. and in Cantaenzenus in the 11d Oration against Mahomet, Sect. XV.II. and in the IVth Oration not far from the beginning.

(b) That he is carried about in a Chair, &cc. ] In the fame

of God, &c. ] See above.

(d) Produced from the Mind, &c.] See Plato in his Banquet, and Abarbanel in his Dialogue, which is commonly called That of Lee Hebraus.

(a) That he has a cold Hand, | See Euthymius concerning this matter, in the forementioned Dispute, where he, says, In like manner as our Word proceeds from the Mind, &c.] Ard Cardinal Cufan, Book I. ch. XIII. &c. against the Mahometans; and Richardus, ch. IX. and XV.

(e) That Jesus may, and ought to be called, &c.] Luke 1. 35. John X. 36. Ads III. 13. 14. 15. XIII. 33. Heb. I. 5. V. 5. In the forementioned Book of the Doctrine of Mahomet, Jesus is brought in, calling God his Father,

§ X. There are many abfurd Things in the Mahometan Books.

Bur on the other Hand, it would be tedious to relate how many Things there are in the Mahometan Writings, (a) that do not agree to the Truth of History; and how many that are very ridiculous. Such as (b) the Story of a Beautiful Woman, who learnt a famous Song from Angels overtaken with Wine, by which she used to ascend up into Heaven, and to descend from thence; who when she was ascended very high into the Heavens, was apprehended by God, and fixed there, and that she is the Star Venus. Such another (c) is that of the Mouse in Noah's Ark, that sprung out of the Dung of an Elephant; and on the contrary, (d) of a Cat bred out of the Breath of a Lyon. And particularly that (e) of Death's being changed into a Ram, which was to fland in the middle Space betwixt Heaven and Hell; and (f) of throwing off Banquets

(a) That do not agree ito the Truth of History, &c. ] As that of Alexander the Great, who came to a Fountain where the Sun flood still. Azoara XXVIII. concerning Solomon, Azoara XXXVII.

(b) The Story of a Beautiful Woman, &c.] This Fable is in the Book of the Doctrine of Mahomet, taken out of the Book of Enarrations. See also Cantacuzenus, in his IId Oration against Mahemet, ch. 15.

(c) Is that of the Monfe &c.] This is in the forementioned Book of the Doctrine of Mahomet.

(d) Of a Cat, &c. ] In the fame Book.

(e) Of Death's being changed into a Ram, &c.] in the end of the forement oned Book of the Doctrine of Mahomet.

(f) Of throwing off Banquets, &c.] In the forecited Book of the Doctrine of met.

quers in the other Life by Sweat; and (a) of a Company of Women's being appointed to every one for Senfual Pleasure. Which Things are really all of them such, that They are deservedly given over to Senselessness, who can give any Credit to them, especially when the Light of the Gospel shines upon them.

§ XI. The Conclusion to the Christians; who are admonished of their Duty upon Occasion of the foregoing Things.

HAVING finished this last Dispute, I come now to the Conclusion, which regards not Strangers, but Christians of all Sorts and Conditions; briefly showing the use of those Things which have been hitherto said; that those which are right may be done, and those which are wrong may be avoided. First, (b) that they list up undefiled Hands to that God (c) who made all Things Visible and Invisible out of nothing; (d) with a firm Perswasion that he takes care of Mankind, (e) since not a Sparrow falls to the Ground without his leave: (f) And that they do not

(a) Of a Company of Women's, &c. ] See what was above alledged on the second Book.

(b) That they lift up undefiled Hands, &c.] 1 Tim. II. James IV. 8. Tertullian in his Apology. 'Thither the Christians' direct their Eyes, with Hands' extended, because Innocent; with 'Head uncovered, because we are not ashamed; without any' In-

fecure Government, a fafe Houfe,
couragious Armies, a faithful
Senate, an honest People, anda
Peaceful Land.

1

a

(

17

t

&

W

T

tH

(c) Who made all Things, &c.] Colof. I. 16. Heb. XI. 3. Alls IV. 24. 2 Mac. VII. 28.

(d) With a firm Perswasion, &c.] 1 Pet. III. 11. V. 7.

(e) Since not a Sparrow, &c.] Mat. 29.

(f) And that they do not fear them, &c.] Mait. X. 28 Luke XII. 4.

ftructor, because from our Heart
we pray for all Emperors, that
they may enjoy a long Life, a

h

e

ft

le

of

he

do

ot

ufe,

lutd

nd a

&c.]

Acts

fion,

&c.]

fear

Luke

not fear them who can only hurt the Body, before him who hath an equal Power over both Body and Soul: (a) That they should trust not only on God the Father, but also on Jesus; since there is (b) none other Name on Earth, by which we can be faved; (c) Which they will rightly perform, if they confider that not they, who call one by the Name of Father, and the other by the Name of Lord, shall live eternally; but they who conform their Lives to his Will. They are moreover exhorted carefully to preserve (d) the Holy Doctrine of Christ, as a most valuable Treasure; and to that end, (e) often to read the Sacred Writings, by which no one can possibly be deceived, who has not first deceived himself. (f) For the Authors of them were more faithful, and more full of the Divine Influence, than either willingly to deceive us in any necessary Truth, or to hide it in Obscurity; but we must bring (g) a Mind prepared

(a) That they should trust, &c.] John XIV. 2. Heb. XIV. 15,16. Ephef, III. 12. and 17.

(b) None other Nume on Earth

&c.] Ads IV. 12. (c) Which they will rightly perform, &c.] John VIII 43, and following. Mat. VII. 21. John

XV. 14. 1 John II. 3, 4. (d) The boly Doctrine of Christ, &c.] Mat. XIII. 44, 45, 1. Cor. IV. 7. 1 Tim. VI. 20.

2 Tim. I. 14. (e) Often to read the Sacred Writings, &c.] Colof. III . 16. 1

Thef. V. 27. Rev. I. 3. (f) For the Authors of them were more faithful, &c.] Tertullian speaks thus concerning the Hereticks in his Prefeription. They are wont to fay, that the Apostles did not know 'all Things; being acted by the ' fame Madness, by which they ae gain change, and fay that the Apoffles did indeed know all Things, but did not deliver all . Things to all Men; in both of which they make Christ subject to reproach, who fent Apolles either not well instructed. or no: very honest.' See what there

follows, which is very useful.

(g) A Mind prepar'd to obey, &c.] John VII. 17. V. 44.

Mat. XI. 25. Philip. III 15.

2 Pet. III. 16. Hosea XIV. 10.

S

K

ar

W

11

th

of

SI

ai

 $f_0$ 

W

T

fa

g

16

(2

H la E

of

G

by

eli

R

G

R

iŋ

(

8

prepared to obey, which if we do, (a) none of those Things will escape us, which we are to believe, hope, or do; and by this means (b That Spirit will be cherished and excited in us, which is given us as (c) a Pledge of future Happiness. Further, they are to be deterred from imitating the Heathen; First (d) in the Worship of false Gods, (e) which are nothing but empty Names, (f) which evil Angels make use of (g) to turn us from the Worship of the true God; wherefore (b) we cannot partake of their Rites, and at the same time be profited by the Sacrifice of Christ. Secondly, (i) in a licentious way of living, having no other Law but what Lust dictates, (k) which Christians ought to be the furthest from; because they ought not only (1) far to exceed the Heathen; (m) but also the Scribes and Pharifees among the Jews, whose Righteousness, which consisted in certain external Acts, was not fufficient to fecure them a heavenly King-

(a) None of those Things will escape us, &c.] 2 Tim. II, 15, 16. John XX. 31. 1 Pet. 1. 23. (b) That Spirit will be cheri-

Shed, &c. ] 2 Tim. VI. I Thef.

(c) A Pledge of future Happiness, &c. ] Ephes. I. 14. 2 Cor. I. 22. V

1. 22. V 3.
(d) In the Worship of false Gods, &c.] 1 Cor. Vill. 5, 6.

(e) Which are nothing but empty Names, &c.] In the same,

V. 4. X. 19.

(f) Which evil Angels make uf. of, &c.] 1 Cor. X. 20 Rev.

(g) To turn us from the Wor-

hip of the true God, &c.] Eplef. II. 2. Rev. IX. 5. Thef. II. 12.

(h) We cannot partake of their Rites, &c.] 1 Cor. X. 20.

(i) In a licentions, way of living, &c.] Ephef. 11. 3. Tit. 11.

(k) Which Christians ought to be the furthest from, &c. 1 Cor. VI. 15.

(1) Far to exceed the Hea-then, &c.] Mat. V. 47. VI. 7,

(m) But also the Scribes and Pharifees, &c. ] Mat. V. 20. XXIII. 23. Rom. III. 20. Galat. Il. 16.

Kingdom. (a) The Circumcision made with Hands availeth nothing now, but that other internal Circumcifion of the Heart, (b) Obedience to the Commands of God, (c) A new Creature, (d) Faith which is effectual by Love, (e) by which the true Israelites are distinguished, (f) the Mystical Fews. that is, such as Praise God. (g) The difference of Meats, (b) Sabbaths, (i) Festival Days (k) were Shadows of Things, which Really are in Christ and Christians. Mahometanism gave Occasion for mentioning the following Admonitions; (1) it: was foretold by our Lord Jesus, that after his Time there should come some who should falsely fay they were fent of God; but though (m) an Angel should come from Heaven, we are not to receive any other Doctrine than that of Christ. (n) confirmed by fo many Testimonies. In times

(a) The Circumcission made with Hands, &c.] I Cor. VII. 19. Galat. V. 6. VI. 15. Philip. III. 3. Ephes. II. 11. Colos. II. 11. Rom. II. 29.

(b) Obedience to the Commands of God, &c.] 1 Cor. VII. 19.

ir

to

1-

7,

nd

0.

4.

(c) A new Creature, &c.]
Galat. VI. 15.

(d) Faith which is effectual by Love, &c | Galat. V. 6.

(e) By which the true Ifraelites are distinguished, &c.] Rom. IX. 6. 1 Cor. X. 18. Galat. VI. 16. John I. 47.

(f) The Myslical Jews, &c.]
Rom. II. 28. Philo concerning Allegories. Judas was a Symbol of him that confesses (God.)

(g) The difference of Meats, &c.] Ads X. 13, 14, 15. XV.

19, 20. 1 Cor. X. 15. Colof. II.

(h) Sabbaths, &c. In the torecited Place of the Coloffians.

(i) Festival Days, &c.] In the game Place, and Rom. XIV. 5.
(k) Were Shadows of Things,

&c.] Colof. II. 17. Heb. X. 1.

(1) It was foretold by our
Lord Jesus, &c.] John V. 34.

2 Thes. II. 9. Mat. VII. 15.

XXIV. 11. Mark. XIII. 22.

1 John IV. 1.

(m) An Angel (hould come from Heaven, &c.] Galat. I.

(n) Confirmed by so many Tefilmonies, &c.] 1 fohn V. 7, 8. Heb. II. 4. XII. 1. fohn 1. 7, 32. V. 32, 37, 39, 46. Lnke XXIV. 27. Ads II. 22, 23. X.

past indeed; (a) God spake in many and various Manners, to the Pious Men that then were: but last of all he was pleased to call us by his Son, (b) the Lord of all Things, (c) the Brightness of his Father's Glory, and the express Image of his Substance; (d) by whom all Things were made, which were or shall be; (e) who acts and upholds all Things by his Power; and who (f) having made Atonement for our Sins, is advanced to the Right Hand of God, having obtained (g) a higher Dignity than the Angels; and therefore nothing more Noble can be expected, (b) than such a lawgiver. They may also take occasion from hence to remember, (i) that the Weapons appointed for the Soldiers of Christ, are not fuch as Mahomet depends upon, but proper to the Spirit, fitted for the pulling down of strong Holds erected against the Knowledge of God; (k) the Shield of Faith, which may repel the Fiery Darts of the Devil; the Breaft-Plate of Righteousness, or Holiness of Life; for

(a) God spake in many and various Manners, &c.] Heb. I.

(b) The Lord of all Things, &c.] 1 Cor. XV. 27. Heb. 11. 5.

(c) The Brightness of his Father's Glory, &c. Heb. 1. 3.

(d) By whom all Things were made, &c.] In the same ch. Colos. I. 16.

(e) Who acts and upholds all Things, &c.] Heb. 1. 3. Re-

vel. 1. 5.

(f) Having made Atonement for our Sins,&c.] Heb. 1. 3. IX. 12. Mat. XX. 28. 1 John II. 2. IV. 10. Mat. XXVI. 64. Mark XVI. 19.

Ads II. 33, 34. VII. 55, 56. Rom. VIII. 34. Ephef. I. 10. Colof. III. 1. Heb. VIII. 1. X. 12. XII. 5.

(g) A higher Dignity than the Angels, &c.] 2 Pet. III. 22. Heb. I. 13. Ephef. I. 21.

(b) Than fuch a Lawgiver, &c.] Heb II. 3, 4, 5, 6, 7, 8. III. 3, 4, 5, 6.

111. 3, 4, 5, 6.

(i) That the Weapons appointed for the Soldiers of Chris, &c.]
Rom. XIII. 12, 2 Cor. VI. 7. X.
4. Ephes. VI. 11, 12, 13, 14, 15, 16, 17, 18.

(k) The Shield of Faith, &c.] See beside the forecited place to the Ephesians, I The V. 8.

No me Di no ly

Si

fo

th

Sw

zer
(e)
To
pli
(f)

aff der Infour

See place 12. (Il John XV toller 1 John 1 Jo

Heb.
(c
mong
Mat
(d
tizes

Ephe (e ons a

for a Helmet which covers the weakest Part, the Hope of Erernal Salvation; (a) and for a Sword, the Word delivered by the Spirit, which can enter into the innermost Parts of the Mind. Next follows an Exhortation (b) to mutual Agreement, which Christ seriously commended to his Disciples when he went from them; (c) We ought not to have amongst us many Masters, but only Jesus Christ: (d) All Christians were baptized into the same Name, therefore there ought (e) to be no Sects or Divisions amongst them; To which that there may be some Remedy applied, those Words of the Apostle are suggested, (f) to be temperate in our Wisdom, (g) according to the measure of the Knowledge God has afforded us; (b) if any have not so good an understanding of all Things, that we bear with their Infirmities, (i) that they may quietly, and without quarrelling, unite with us; (k) If any exceed the

(a) And for a Sword, &c.] See beside the forementioned place, Ephef. VI. 17. Heb. IV. 12. Revel. 1. 6.

(b) To Mutual Agreement, &c. John XIV. 27. XIII. 34, 35. XV. 12, 17. XVII, .0, and following, XX. 19, 26. I John III. 23. Alto Ephef. III. 14, and following. VI. 16. Heb. XIII. 20. Mat. V. 9.

.

9

..

7,

3.

t-

(c) We ought not to have amonest us many Masters, &c.] Mat. XXIII, 8. James II. 1.

(d) All Christians were Baptized, &c.] Rom. VI. 3, 4. 1 Cor. I. 13, 15. Gal. 111. 27. Ephef. IV. 5. Colof. II. 12.

(e) To be no Sects or Divisions among ft them, &c. I Cor. I. 1. 5, 9.

10. XI. 18. XII. 25.

(f) To be temperate in our Wildom, &c. ] Rom. XII. 8. 16. 1 Cor. IV. 6.

(g) According to the Measure of the Knowledge, &c.] In the forecited place to the Romans, and XII. 6. 2 Cor. X. 13. Ephef. IV. 7, 15, 16.

(h) If any have not so good an Understanding, &c.] Rom. XIV, XV. 2. 1 Cor. VIII. 7.

(i) That they may quietly, &c 7 Rom. XIV. 1. 2 Cor. XII. 20. Gal. V. 20. Philip. I. 16. II. 3. 15. 1 Cor. XI. 16.

(k) If any exceed the reft . &c. ] Rom. VIII. 2, 3, 9. XII 8. XIII. 3, 14, 16. 1 Cor. XIII. 2. 2 Cor. VI. 6, VIII. 7. 2 Pet.

the rest in Understanding, it is reasonable he should exceed in good Will towards them: And as to those (a) who in some Things think otherwise than we do, we are to wait till God shall make the hidden Truth manifest unto them: In the mean time, (b) we are to hold fast, and fulfil those Things we are agreed in. (c) Now we know in part; (d) the Time will come, when all Things shall be most certainly known. But this is required of every one, (e) that they do not unprofitably keep by them the Talent committed to their Charge; (f) but use their utmost Endeavours to gain others unto Christ; (g) in order whereunto, we are not only to give them good and wholesome Advice, but to set before them (b) an Example of Reformation of Life: that Men may judge of the goodness of the Master by the Servant, and of the Purity of the Law, by their Actions. In the last place, we direct our Discourse, as we did in the beginning, to common Readers, befeeching them to give God the Glory, (i) if they receive any good from what has been faid; (k) and if there be any

(a) Who in some Things think otherwise, &c.] Philip III. 15. Ephes, IV. 2. 1 Cor. XIII. 4, 7. 1 Thef. IV. 14. 2 Cor. VI. 6. Gal. V. 22. Colof. IV. 11. 2 Tim. IV. 2. Luke IX. 54, 55.

(b) We are to hold fast, &c.] Philip. III. 16. James 1. 22,23, 24, 25.

(c) Now we know in part,

&c.] 1 Cor. XIII. 9, 12.
(d) The Time will come, &c.] The same V. 10, 12. 1 John III. 2. Mat. V. 8.

(e) That they do not unprofitably keep, &c.] Matt. XXV. 15. and tollowing.

(f) But use their utmost Endeavour, &c.] 1 Cor. 1X. 19. 20, 21, 22.

(g) In order whereunto, &c.]
Gal VI. 6. Ephes. IV. 29. 2 Tim. I. 13 Titus II. 8.

(h) An Example of a Reformation of Life, &c.] 1 Pet. III. 1, 16. Eph. VI. 6. 2 Tim. II. 24. 1 Pet. II. 12. Eph. IV. 1 Philip. I. 27.

(i) If they receive any Good, &c.] James I. 17. 2 Thes.

1. 3. 1 Cor. I. 4.
(k) And if there be an: Thing they diflike, &c.] Jame III. Gal. VI. 1, 2.

any Thing they dislike, let them impute it to the Errors all Mankind are prone to fall into; (a) and to the Place and Time, in which this was delivered, more according to Truth, than Elaborately.

(a) And to the Place and Time, &c. ] Because this very Excellent and Learned Man, was kept in Lipstadt Prison, to which he was Condemned for Life; at which time, and in which place, he could never have taken so great Pains in accomplishing so many Pieces remarkable for great Learning, accurate Judgment, and singular Brightness; without incredible Firmness and Constancy of Mind, and unshaken Faith in God; for which Endowments bestowed upon him by God, for the Benefit of all Christendom, let every one who reads his other Works, or this, with a Mind intent upon Truth, give Thanks to God, as I do from the bottom of my Heart. Le Clerc.

e

bo oe 19

n-19. c.] 29. for-Pet. im. IV. ood, hef. an: me

#### THE END.





A

# BOOK

OF

# Monsieur Le Clerc's,

CONCERNING

The Choice of our OPINION amongst the different SECTS of CHRISTIANS.

### 20 MA 59

§ I. We must enquire, among st what Christians the true Doctrine of Christ flourisheth most at this Time.



HOEVER Reads over the Books of the New Testament with a desire to come at the Knowledge of the Truth, and does not want Judgment, will not be able to deny, but that every one of the

Marks of Truth, alledged by Hugo Grotius in

his IId and IIId Books, are to be found there. Wherefore if he has any Concern for a bleffed Immortality, he will apprehend it to be his Duty to embrace what is proposed to him in those Books as Matter of Belief, to do what he is commanded, and to expect what he is there taught to hope for. Otherwife, if any one should deny that he doubts of the Truth of the Christian Religion; and at the same time thinks the Doctrines, Precepts, and Promises of it not sit to be believed or obeyed in every Particular; fuch an one would be inconfiftent with himself, and manifestly show that he is not a sincere Christian. (a) Now this is one of the Precepts of Christ and his Apostles, that we should profess our selves the Disciples of Christ before Men, if we would have him own us for his, when he shall pass Sentence on the Quick and Dead at the last Day; and if we do not, as we have denied him to be our Master before Men, fo he also, in that last Assembly of Mankind will deny us to be his Disciples before God. (b) For Christ would not have those that believe on him be his Disciples privately, as if they were ashamed of his Dostrine, or as if they va-0 2 lued

(a) Now this is one of the Precepts of Christ, &cc.] Thus Christ saith, Mat. X. 32. 'Who'foever therefore shall confess me
'(to be his Master) before Men,
'him will I confess also (to be
'my Disciple) before my Father
'which is in Heaven. But who'foever shall deny me (to be his
'Master) before Men, him will I
'also deny (to be my. Disciple)
'before my Father which is in

ns

ks

2

lge

ant

to

the

in his 'Heaven.' See also 2 Tim. II. 12. Rev. III. 5.

(b) For Christ would not haves
&c.] Therefore he fays, Mas.
V. 14. 'That his Disciples are
'the Light of the World; that a
'City set on a Hill cannot be hid;
'neither is a Candle lighted to she
'put under a Bushel, but set in
'a Candlestick that it may give
'Light to all that are in the
'House, &c.

## 292 What Christian Church Book I.

lued the Kindnesses, Threats or Punishments of Men more than his Precepts, and the Promises of Eternal Life; but be Christians openly and before all the World, that they may invite other Men to embrace the true Religion, and render back to God (a) that Life which they received from him, in the most exquisite Torments, if it so feem good to him, whilst they openly profess that they prefer his Precepts above all Things. And thus St. Paul teaches us, that if we confess (b) with our Mouth the Lord Fesus, and believe in our Heart that God hath raised him from the Dead, we shall be saved; For, fays he, with the Heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation; for the Scripture faith, Whofoever believeth on him shall not be ashamed. Which being thus, it is His Duty who thinks the Christian Religion to be true, to discover and profess boldly and without fear this his fincere Opinion, upon all Occasions that offer themselves.

AND it is further necessary for him to enquire, if there be any of the same Opinion with him-

(a) That Life which they re ceived from him, &c.] Luke XII.

4. Christ bids us not to be afraid of them that kill the Body, and after that have no more that they can do; and commands us to fear him, which after we are kilked, can cast us into Hell-Fire. And moreover he fore-tells all manner of Evils to his Disciples, Mat. X. 29, and following; and says, that he

who shall lose his Life for his sake, shall find it (again) &c. which Precepts were particularly observed by the Primitive Christians, who for the Testimony they gave to the Doctrine of the Gospel, are called Martyrs, that is, Witnesses.

. 1

. .

£ 17

H

11

ar

the

(b) Confess with our M uth, &c.] Rom. X. 9, 10, 11.

1-

th 11-

his 8cc. icumithe

the

are

Wit-

uth

himself, and (a) to maintain a particular Peace and Friendship with them; for Christ tells us, this is one Mark his Disciples are to be known by, if they love one another, and perform all Acts of Love and Kindness towards each other. Moreover he exhorts them (b to have Congregations in his Name, that is, fuch as should be called Chriflian; and promifes that he will be present there where two or three are met together upon that account; By this means, befide the mutual Love, and first Friendship of Christians united into one Society, there is also a Provision made (c) for preferving their Doctrines; which can hardly continue if every one has a private Opinion to himfelf, and does not decclare the Sense of his Mind to another, unless for his Advantage; for those Things that are concealed, are by Degrees forgotten, and come in time to be quite extinguished: but Christ would have his Doctrine, and the Churches which profess it, be perpetual, that it may not cease to be beneficial to Mankind.

#### 0 3

WHERE-

Peace, &c ] John XIII.34, 35. unto you, that we love one another, that as I have loved you, thought as I have loved you, flronger Bond, will with more certainty and eafe propagate that I Men know that ye are the Do Strine they received 11. 7. 111, 11, 16, 23.

(b) To have Congregations, &c.] Mat. XVIII. 19, 20.

the Philosophers transmitted ersius and famblichus. their Doctrine to Posterity by

(a) To maintain a particular the help of S. hools in which it was taught; but the Chri-' A new Commandment give I flian Churches, which are uni-'my Disciples, if ye have love one from their Master, to the end 'towards another.' See 1 John of the World, which can ha dly be done without Congregations. Pythagoras would have effected this, but in vain. (c) For preserving their Do- because his Doctrine had no-drines, &c.] Thus likewise all thing be avenly in it. See La-

## 294 What Christian Church Book I.

WHEREFORE whoever derives his Knowledge of the Christian Religion from the New Testament, and thinks it true; he ought to make Profession of it, (a) and to joyn himself with those of the like Profession. But because there is not at this time (neither was there formerly) one fort of Men only, or one Congregation of fuch as are gathered together in the Name of Christ; we are not therefore presently to believe that he is a true Christian, who desires to be called by that holy Name; neither ought we to joyn our felves, (b) without Examination, to any Assembly who stile themselves Christians. We must consider, above all Things, whether their Dostrines agree with that Form of found Words, which we have entertained in our Mind from an attentive reading of the New Testament; otherwise it may happen that we may esteem That a Christian Congregation, which is no further Christian than in Name. It is therefore the Part of a prudent Man not to enter himself into any Congregation, at least for a Continuance, unless it be such in which he perceives That Doctrine Established, which he truly thinks to be the Christian Doctrine; so as that he is put under no necessity of faying or doing any Thing contrary to what he thinks deliwered and commanded by Christ.

& II. We

0

1)

Churches. And Heb. X. 25.

See 1 Thef. V. 21. But more

<sup>(</sup>a) And to joyn himself with expressly 1 John. IV. 1. Belo-shose, &c ] See the Epistles ved (says he) believe not every to Timothy and Titus, where they are commanded to found ther they be of God; for many burches. And Heb. X. 25. false Prophets are come into the (b) Without Examination, &c.] World, &c.

II. We are to joyn our selves with those whe are most worthy the Name of Christians.

AMONGST Christians that differ from each other, and not only differ, but (to their Shame!) condemn one another, and with cruel Hatred banish them their Society; to agree to any of them without Examination, or, according to their Prescript, to condemn others without Consideration, shows a Man not only to be imprudent, but very rash and unjust. That Congregation which rejects, though but in part, the True Religion, (a Representation of which he has formed in his Mind, and condemns him that believes it, cannot be thought by fuch an one, a truly Christian Congregation in all Things; nor cause that he also should condemn every Man which that Church shall esteem worthy to be condemned, and cast out of the Society of Christians. Wherefore a wife and honest Man ought above all Things to examine in these Diffentions amongst Christians, who they are which best deferve the Holy Name of Disciples of Christ, and to adhere to them. If any one should ask what we are required to do by the Christian Religion, supposing there were no such Christian Society at all, amongst whom the true Doctrine of Christ seems to be taught, and amongst whom there is not a necessity laid upon us of condemning some Doctrine, which we judge to be true, in this Cafe, he who apprehends these Errors, ought to endeavour to withdraw others from them; in doing of which, he must use

any

### 296 What Christian Church Book I.

the (a) greatest Candour, joyned with the highest Prudence and Constancy; lest he offend Men without doing them any Advantage, or left all hopes of bringing them to Truth and Moderation be too suddenly cast off. In the mean time, we are to speak Modestly and Prudently what we think to be the Truth; nor should any one be condemned by the Judgment of another, as infected with Error, who feems to think right. God has never forfaken, nor never will forsake the Christian Name so far, as that there shall remain no true Christians, or at least fuch as cannot be brought back into the true way; with whom we may maintain a stricter Society, if others will not return to a more found Opinion; and openly withdraw our felves from the Obstinate, (which yet we ought not to do without having try'd all other Means to no Purpose;) (b) if it be not allowed to speak your Opi-

Here that Precept of Christ's takes place, Mat. X. 16. where we are commanded, To be wife as Serpents, and harmles as Doves; that is, to be for far Simple, as not to fall into Imprudence; fo Wife, as not to be Crafty and offend against Sincerity; in which Matter there are but few who know how to steer their Course in all Things, between the Rocks of Imprudence and Craftiness.

(b) If it be not allowed, &c.] Whilft it is allowed to have a different Opinion, and to pro-fess our Disagreement, there fess our Disagreement, there is no reason to depart from a Publick Society, unless the Fundamentals of Christianity

(a) The greatest Candour, &c.] | be perverted by it; but where this is not allowed, and we cannot without distembling or denying the Truth live in it, then we ought to forfake that Society; for it is not lawful to tell a Lie, or to dissemble the Truth, whilft a Lie possesses the Place of it, and claims to it self the Honour due to Truth only. If this be not done, the Candle is put under a Bushel. Thus Christ did not depart from the Assemblies of the Jews, neither did the Apostles forfake them, fo long as they were allowed to profess and teach the Doctrine of their Mafter in them, See Ads XIII. 46.

Opinion fairly and modefily amongst them, and to forbear condemning those whom you think are not to be condemned. The Christian Religion forbids us speaking contrary to our Mind, and falsifying and condemning the Innocent; nor can he be unacceptable to God, who out of Respect and Admiration of those Divine Precepts, can endure any thing rather than they should be broke. Such a Disposition of Mind arising from a Sense of our Duty, and a most ardent Love of God, cannot but be highly well-pleasing to him.

WHEREFORE amongst Christians who differ from each other, we are to examine which of them all think the most right; nor are we ever to condemn any but such as seem to us worthy to be condemned, after a sull Examination of the Matter; and we are to adhere to those who do not require any Doctrines to be believed which are esteemed by us to be false, nor any to be condemned which we think to be true. If we cannot obtain this of any Christian Society, we, together with those who are of the same Opinion with our selves, ought to separate from them all, that we betray not the Truth, and utter a Falsity.

§ III. They are most worthy the Name of Chriftians, who in the purest manner of all, profess the Doctrine, the Truth of which hath been proved by Grotius.

ot

0-

li dle

orney

ind eir

dis

BUT it is a Question of no small Importance, and not easily to be resolved, who of all the Societies of the present Christians

O 5 have

have the truest Opinions, and are most worthy of that Name by which they are called. All the Christian Churches, as well those who have long since separated from the Romish Church, as the Romish Church it self, do every one of them claim this to themselves; and if we lay aside all the Reasons, we ought no more to give Credit to the one than to the other; for it were a very soolish thing to suffer such a Choice (a) to be determined by Chance, and to decide all Controver-

sies as it were by the Cast of a Die.

Now fince Grotius has not proved the Truth of the particular Opinions of any present Sect of Christians, but only of that Religion which was taught Mankind by Christ and his Apostles; it follows that That Sect of Christians is to be preserved before all others, which does most of all defend those Things which Christ and his Apostles taught. In a word, That is in every particular truly the Christian Religion, which without any Mixture of human Invention, may he wholly ascribed to Christ as the Author. To this agree all those Arguments of Truth, which are laid down in the IId Book Of the Truth of the Christian Religion; nor do they agree to any other, any further than it agrees with that.

Is any one adds to, or diminishes from the Doctrine delivered by Christ; the more he adds or diminishes, so much the farther he goes from the Truth. Now when I speak of the Doctrine of Christ, I mean by it the Doctrine which all Christians are clearly agreed upon to be the

Doctrine

<sup>(</sup>a) To be determined by Chance, &c.] See Note the 9th, 02 Sect. the IId.

Doctrine of Christ; that is, which according to the Judgment of all Christians is either expressly to be found in the Books of the New Testament, or is by necessary Consequence to be deduced from them only. As to those Opinions. which, as some Christians think, were delivered by word of Mouth by Christ and his Apostles, and derived to Posterity in a different Method. namely either by Tradition; which was done by speaking only, or which were preserved by some Rite, as they imagine, and not set down in Writing till a great while after; I shall pass no other Judgment upon them here, but only this, that all Christians are not agreed upon them as they are upon the Books of the New Testament. I will not say they are false, unless they are repugnant to Right Reason and Revelation; but only that they are not agreed about the Original of them, and therefore they are controverted amongst Christians, who in other Respects agree in those Opinions, the Truth of which Grotius has demonstrated; for no wife Man will allow us (a) to depend upon a Thing as certain, so long as it appears uncertain to us, especially if it be a Matter of great Moment.

& IV. Con-

e

S

y

h

y

0

h

f

y

he ds

m ne

ch he ne

01

<sup>(</sup>a) To depend upon a Thing as sertain, &c.] This is the very Thing St. Paul means, Rom. XIV. 23. where he teaches us that what soever is not of Faith is Sin. On which Place we have quoted the Words of Philo, out of his Book concerning Fugitives. Ed. Paris.

#### § IV. Concerning the Agreement and Difagreement of Christians.

THOUGH the Controversies amongst Christians be very sharp, and managed with great Heat and Animosity, so that we may hear Complaints made on all fides, of very obvious Things being deny'd by some of the contending Parties; yet notwithstanding there are some Things so evident, that they are all agreed in them. And it is no mean Argument of the truth of fuch, that they are allowed of by the common Confent of those who are most set upon Contention, and most blinded by Passion. I do not mean by this, that all other Things about which there is any Contention, are doubtful or obscure; because all Christians are not agreed in them. It may eafily happen that That may be obscure to some, which would be very plain, if they were not hindred by Passion; but it is hardly possible that the fiercest Adversaries, who are most eager in Disputing, should agree about an obscure Point.

FIRST then, all Christians now alive are agreed concerning the Number and Truth of the Books of the New Testament; and tho' there be some small Controversie amongst Learned Men about (a) some Epistles of the Apostles, this is no great Matter; and they all acknowledge that there is nothing but Truth contained in them, and that the

<sup>(</sup>a) Some Epissles of the A-possibles, &c.] The Epissle to of which are disputed by the Hebrews, the Second E-pissle of Pater, the two last

the Christian Doctrine is not at all altered, either by keeping or rejecting them. And this Consent is of no small Moment in a Discourse about the undoubted Original of a Divine Revelation under, the New Covenant. For all other Records or Footsteps of ancient Revelation, that have been preserved according to the Opinions of some, are

called in Question by others.

FURTHER, Christians are agreed in many Articles of Faith, which they embrace, as Things to be believed, practifed, and hoped for. For instance; all who have any Understanding, believe (I shall mention only the principal Heads here,) I. That there is one God, eternal, all-powerful, infinitely Good and Holy; in a word, endued with all the most excellent Attributes, without the least Mixture of Imperfection; that the World and all Things contained in it, and confequently Mankind, were created by the same God; and that by him all Things are governed and directed with the highest Wisdom. II. That Jesus Christ is the only Son of the same God; that he was born at Bethlehem of the Virgin Mary, without the Knowledge of a Man, in the latter Part of the Life of Herod the Great, in the Reign of Augustus Casar; that he was afterwards crucify'd and dy'd, in the Reign of Tiberius, when Pontius Pilate was Governor of Judea; that his Life is truly related in the History of the Gospel; that he was therefore fent from the Father, that he might teach Men the way to Salvation, redeem them from their Sins, and reconcile them to God by his Death; and that this his Mission was confirmed by innumerable Miracles; that he died, as I before faid, and rose again, and, after he had been very often seen by

by many, who had discoursed with him, and handled him, he was taken up into Heaven, where he now reigns, and from whence he will one Day return, to pass a final Judgment according to the Laws of the Gospel, upon those who were then alive, and upon all them that are dead, when they shall be raised out of their Graves; that all the Things he taught are to be believed, and all that he commanded are to be obeyed, whether they relate to the Worship of God, or to Temperance in restraining our Passions, or to Charity to be exercised towards others; that nothing could be appointed more holy, more excellent, more advantagious, and more agreeable to human Nature than these Precepts: however that all Men (Jesus only excepted) violate them, and cannot arrive at Salvation, but through the Mercy of God. III. That there is a Holy Ghost who inspired the Apostles of Jesus Christ, worked Miracles to recommend them, and inclines the Minds of pious Men constantly to obey God, and supports them in the Afflictions of Life; that we are to give the same Credit, and in all Things to obey this Spirit speaking by the Apostles, as we do the Father and the Son. IV. That the Christian Church owes its Original and Prefervation from the Days of Christ to this Time, to the Father, Son, and Holy Ghost; that all they who believe these Things, and observe the Precepts of the Gospel, shall obtain Mercy of God, whereby they shall be made Partakers of the Refurrection, (if they be dead when Christ shall come,) and of a happy Life to Eternity; on the contrary, all they who have diminished from the Faith of the Gospel, and have not observed its Precepts, shall rife, (if they be dead,) to be punished,

shed, and their Punishment shall be eternal Death. V. Lastly, That Christians ought to profess all these Things, both at their Baptism, in which we declare that we will lead a Life free from the Filthiness of Iniquity, according to the Direction of the Gospel; and also at the Lord's-Supper, in which we celebrate the Death of Christ, according to his Command, till he comes; and show that we are willing to be esteemed his Disciples, and the Brethren of those who celebrate it in like manner; moreover, that those Rites, if they are observed by us as is reasonable, and are celebrated with a religious Mind, convey heavenly Grace and the Divine Spirit to us.

(a) THESE Things, and others that are necessarily connected with them (for it is not to our prefent Purpose to mention them all particularly,)

(a) These Things, and others, | &c.] In the foregoing Explication of the Christian Doctrine, we have followed the Method of that which they call the Apostles Creed, and have avoided all Expref-fions which have caused any Controverses amongst Christians, because we are treating of those Things in which they are agreed: And we do not for this Reason condemn as Faile, any Thing that may be added by way of Explication or Confirmation; on the contrary, we highly approve of their Endeavours, who explain and confirm Divine Truths; and we doubt not but that many Things have been already found, and may yet be found, to illustrate Terenllian judges rightly

1

t

e

£

e

1

of this Matter, in the firk Chap. of his Book concerning veiling Virgins. The Rule of Faith is altogether one and the fame, entirely stedfast and unalterable; namely, that we believe in one All-powerful God, the Creator of the World, and in his Son Jesus Christ, who was born of the Virgin " Mary, was crucified under Pontius Pilate, was raifed from the Dead the Third Day, was taken up into Heaven, fits now at the right Hand of the Fa-' ther, and will come to judge the Quick and Dead by the Re-· furrection of the Flesh. Keep. ing to this Rule of Faith, other Matters of Discipline (or Dostrine) and Behaviour, admit of ' Correction, vix. the Grace of God Operating and Perfecting to the End, oc.

all Christians believe; nor is there any other Difference but only this, that some add many other Things to these, whereby they think the foregoing Dostrines ought to be explain'd or enlarged with Additions; and those such as they imagine were delivered to Posterity, not by the Writings of the Apostles, but by the Tradition and Custom of the Church, or by the Writings of latter Ages. Concerning these Additions I shall say nothing more than what I before advis'd, that Christians are not agreed upon them, as they are upon the Dostrines now explained, which are put beyond all manner of doubt by their own Plainness, if we allow but the Authority of the Holy Scripture, which no Christian in his Senses can resuse.

IF any one weighs the Arguments by which the Truth of the Christian Religion is prov'd, with these Doctrines in his view; he will observe, (and if it be well observed, it will be of great use) that all the Force of the Argument is employ'd about these Things, and not about those Points which divide the Christian World, as was

before hinted.

#### V. Whence every one ought to learn the Knowledge of the Christian Religion.

In this Agreement and Disagreement amongst Christians, prudent Men will judge it most safe to take their Knowledge of the Christian Religion from the Fountain, which is not in the least sufpected, and whose Streams all confess to be pure and undefiled. And this Fountain is not the Creed or the Confession of Faith of any particular Church, but only the Books of the New Testament, which all acknowledge to be genuine. I

confess some Christians do sometimes say, that those Books cannot be understood but by the Do-Arine of their Church; but others again deny it; and (to mention but this one Thing,) that Opinion is very fuspicious which depends only on the Testimony of those that affirm it, and they such whose chief Interest it is that it should seem true. Others fay, that there is need of the extraordinary Affistance of the Holy Spirit, not only in order to the Belief of the Scripture, (which may without any great Difficulty be allowed,) but also in order to understand the Meaning of the Words contained in it; which I do not see how it can be proved; but we will grant this also, provided they will acknowledge that all Men, who read the Books of the New Testament with a Religious Mind, intent upon the Truth, are afforded this Spirit by the Goodness of God; there is no need of contending for any Thing more than this. Every one therefore may wifely and fafely gather his Knowledge of the Christian Religion from these Books; yet making use of those Helps that are necessary or profitable for the understanding of fuch Books; which we will not now enquire after.

WHOEVER therefore believes that the Revelation of the Will of God made by Christ, is faithfully related in the Books of the New Testament; such an one must of necessity embrace all Things which he there meets with, according as he understands them, as Matters of Faith, Practice and Hope; for whoever believes in Christ, ought to receive with a Religious Mind, every Thing which he thinks comes from him; he cannot defend himself with any Excuse, whereby to admit some, and reject others of those Things which

which he acknowledges come from Christ. And fuch are all those Doctrines I before explained, and concerning which all Christians, as I faid, are

agreed.

As to the rest, about which they contest, since they are not fo very plain, a Religious and Pious Man may and ought to deliberate concerning them, and with-hold his Judgment till they appear more evident to him. For it is very imprudent to admit or reject any Thing, before it sufficiently appears to be either True or False. Nor is Eternal Salvation, in the Books of the New Teflament, promised to any one who embraces this or that controverted Opinion, but to him who heartily receives in his Mind, and expresses in his Actions, the Sum of the Christian Religion, as we have described it.

- VI. Nothing else ought to be imposed upon Christians, but what they can gather from the New Testament.
- (a) This therefore is the only Thing that can justly be imposed upon all Christians; that they embrace

(a) This therefore is the only | where Christ is said to have Thing, &c.] To this belongs what Christ faith, Mat. XXIII. ver. 8, and following. ' Be ye Master, even Christ, and all ye are Brethren. And call no Man your Father upon the · Earth, for one is your Father which is in Heaven: Neither be also James III. 1. To the Faith, we ought to give Credit same purpose, Rev. III. 7. only to these Books.

the Key of David, which is thus described, which opens (namely Heaven) and no one Shuts, and which Shutteth and no one openeth. If we are to believe Christ only, and there remains no other certain Record of the Revelation made by Christ, but the New Testae ye called Masters, for one is ment; it is manifest from ' your Mafter even Chrift.' See hence, that in Matters of embrace whatever they think is contained in the Books of the New Testament, and obey those Things which they find there commanded, and abstain from those Things which are there forbidden; if any Thing further be required of them as necessary, it is without any Authority. For would any fair Judge require a Christian to believe a Doctrine came from Christ, which he does not find in the only faithful and undonbted Records, in which all are agreed the Revelation of Christ is derived down to us? Let other Doctrines be True; let us take this for granted a little while; they cannot however be esteemed as true by him, who, amongst the different forts of Christians, follows the middle way, and allows of no certain Record of the Revelation of Christ, but the Books of the New Testament. he believes this, nothing else can justly be required of him; and he will believe this, till it shall be made appear to him by plain Arguments, that the Knowledge of Christianity is fafely to be had fomewhere else, which I believe will never be done.

3

is

ns

ne

to re e-

de

a.

m

of

lit

(a) IF any one therefore attempts to take away from Christians the Books of the New Testament, or to add to them such Things as do not appear to be True; we are by no means to hearken to such an one; because he requires that of us, which no prudent Man will allow; that we should believe

<sup>(</sup>a) If any one therefore attempts, &c.] To this relates that Saying of Paul, Gal. I. 8.
If we, or an Angel from Heating to the Gospel, as necessary: nor to diminish any Thing trom it, as unprotected to good, we have Preached to you,

lieve That which we are not certain of, or neglect That which all own to be the sure Record of the Revelation of the Gospel. There is no need of examining all Controversies singly, and one by one: which would be an endless Thing, and cannot be done but by very learned Men, who have abundance of Leisure. Whoever imposes any Thing upon us, as necessary to be believed, which we cannot believe; he drives us from himself; because Belief cannot be extorted by Force; nor will any one who fears God, and is a Lover of Truth, suffer himself to profess what he does not

believe, for the fake of another.

BUT they who differ from this, object; that if every one be left to their own Liberty in judging of the Meaning of the Books of the New Testament; there will be as many Religions as there are Men; and Truth, which is but one, will immediately be oppressed by a Multitude of Errors. But I think, that before an Opinion which is established upon folid Arguments be opposed by Objections, the Foundation upon which it is built ought to be overthrown; because so long as that remains firm, the whole Superstructure raised upon it cannot be shaken; as we see here. For if any Inconvenience should follow from what has been faid, it is nevertheless true, till it be made appear not to be fixed on a firm Bottom. But to pass by this now; it is false that the Revelation of the New Testament is so obscure, that the Sum of the Christian Religion cannot be truly learned from it, by any one of a found Mind, who is defirous of Truth. It is evident from Experience, that it may be truly learned from thence; for all Christians, as has been already shown, agree in the principal Parts of it; which which was observed by Grotius, Book II. § 17. We have no Regard here to a few simple or wicked Men; since whole Societies of Christians, who in other Respects, out of their too great Eagerness of Contention, are ready to differ from one another, and to run into the contrary Extremes, are here agreed.

# WII. The Providence of God in preserving the Christian Doctrine, is very wonderful.

In this Particular, as in numberless others which relate to the Government of Human Affairs, the Divine Providence is very wonderful; which, notwithstanding so many Differences as were of old, and are at this Day amongst Christians, yet hath preserved the Books of the New Testament untouched, even to our Times; that the Christian Doctrine may be recovered out of them, as often as it happens to be corrupted. Nor has it only deliver'd down to us this Treasure entire; but also in the midst of the hottest Differences, has so secured the Christian Doctrine it self, that the Sum of Religion has never been forgot amongst Christians.

No inconsiderable Number of Christians at this Day contend, that many Errors in former Ages crept by degrees in amongst the Sects of Christians; which when others denied, in the XVIth Century after the Birth of Christ, that famous Separation in the West was made upon that Account, by which Christianity was divided into Two Parts, not very unequal. Yet in those Ages, whose Errors are reproved by that part of the Christians which made the Separation I now mentioned, and whose Faults were highly aggra-

ľ

e

e

d

d

vated

vated by both Sides, and that not without Grounds; the Sum of the Christian Religion before drawn up by us, was all along maintained. (a) There is no Age fo thick clouded with Ignorance and Vice, but the forementioned Articles of Faith may easily be collected from their Writings that remain. It must not indeed be dissembled, that many Things foreign and unknown to the Books of the New Testament, have been added and thrust into the Christian Theology; whence it is, that the True Wheat of the Sower in the Gospel, hath not brought forth fo much Fruit as it would otherwife have done, had the Ground been cleared of Thorns and hurtful and unprofitable Weeds. Many Vices and Faults were not only admitted or born with, but applauded also. Yet was not Sound Doctrine ever the less safe, whilst the Books of the New Testament remained, and whilst Christians were endued with common Sense; for by this means, very eminent Men were often raised up, who corrected the Errors and Vices of their Age, and ventured to oppose the

and XIth Centuries, as is granted by those who flick to the See of Rome, as much as by those who have made a Separation from it. Yet if any one, for his own satisfaction, will read amongst the Books of the Fathers, the Writings of those Centuries, he certain of the following Centuries mentioned in the Doctrines mentioned in the IVth Sect. At the beginning of those that follow. the XIIth Century, lived

(a) There is no Age so thick Bernard, Abbot of the Mo-clouded, &c.] None have a nastery of Claravallis, whose worse Report, than the Xth Learning, Piety and Constan-Learning, Piety and Constan-ey, are commended by very many, and whose Writings were often read in the following Ages, and never condemned. Now from thence an entire Body of the Christian Doctrine may easily be Collected; and it is no less f

the Torrent. Thus according to the Promise of Christ, God hindred (a) the Gates of Death from prevailing against his Church; that is, did not suffer every Society wherein the Christian Doctrine was preserved entire, to be extinguished; though sometimes they were blended and obscured with soreign and contrary Opinions, and sometimes were more Sincere and Pure. Wherefore (to observe this by the way) unless this Doctrine was really sent to us from God, it could never have escaped out of such a Deluge of Vices and Errors, but would at length have been overwhelmed by the Changeableness and Folly of Humane Nature, and have entirely perished.

b VIII. An Answer to that Question, Why God permits Differences and Errors to arise among & Christians.

PERHAPS some may here object against what has been said, that the Divine Providence would have better consulted the Preservation of the Christian Doctrine, if it had prevented the Errors that are and have been amongst Christians, and maintained Truth and constant Agreement

(a) The Gates of Death from prevailing, &cc.] So we explain vaac abs, because neither that Word, nor the Hebrew Skeal, which answers to it, ever signifies in the Sacred Writings, an Evil Spirit, but only the Grave, or the State of the Dead, as Grotius and others have ob-

t

.

r

t

n

n

e

(e

1-

gs ol-

n-

CB

ribe

els

n-

h.

of

ferved. Therefore this one Thing may be guthered from this Place, that it will never happen, that the Christian Church should entirely Perish, or that there should be no Society left, amongst whom the Sum of the Doctrine of the Gospel should not remain.

ment, which is the Companion of it, amongst them, by its Omnipotence. But it is not for us to instruct God how he ought to direct himself, in the Government of human Affairs, that they might be better. On the contrary, it is our Duty to think that God had very wife Reasons for suffering what he did fuffer, though we cannot fo much as guess at what they are. But if any probable Reasons can be given for the Things that are done; we ought to believe, that God permits those Things which daily come to pass, to be done

for these, or more weighty Reasons.

To make a Conjecture from the Reason of Things; we are above all Things fure, that the Defign of God was (a) to create Men free, and to fuffer them to continue fo to the end; that is, not fo Good that they should necessarily continue Good always, nor so Bad as that they must of necessity always submit to Vice; but mutable, so as that they might pass from Vice to Virtue, and again from Virtue to Vice; and this with more or less Ease, according as they had longer or shorter Time given up themselves to Virtue or Vice. Such we fee the Hebrew People of old were, and fuch were the Christians afterwards. Neither of them were drawn by an irresistible Force either to Virtue or Vice; but only restrained

(a) To create Men free, &c.] Gospel Preparation, Book VI. This is taught with the high ch. 6. and others, whose est Consent by all Christian Antiquity. See Justin the Martyr's Apology I. ch. LIV. and LV. Irenaus Book IV. ch. 9. ch. 29. towards the end, ch 71, and 72. Origen's Phi-localia, ch. 21. Ensebins's

ch. 6. and others, whose Sayings are quoted by Dionyfins Petavins, in his Theological Doctrines. Tom. I. Book VI. ch. 6. There are also many Things to this purpose, Tom. III. Book III, IV. and V.

ed by Laws, which proposed Reward to the Good. and Punishment to the Bad; to which were added by the Divine Providence various Incitements to Virtue, and Discouragements from Vice; but yet neither of them deprived Man of his Native Liberty, whereby he had a Power of obeying or disobeying God, as is evident from Experience: for there were always Good and Bad, though the Divine Laws prescribed Virtue, and prohibited Vice equally to all. That this would be fo amongst Christians, Christ has plainly signify'd in two Parables, (a) the one of the Tares which the Enemy fowed after the Wheat was fown; (b) the other of the Net which took good and bad Fish alike; by which he fignified that there would always be in the Church a Mixture of good and bad Christians; whence it follows, that he very well faw the Evils that would always be in the Christian Church. Moreover Paul admonisheth the Christians, (c) that there must be Sects amongst Christians, that they who are approved may be made manifest. (d) And indeed unless there had been Differences among Christians concerning Do-Strine, there had been no room left for Choice.

(a) The one of the Tares, &c.]
Mat. XIII. 24, and following.

t

h

10

or

d ls. le

n-

 $\mathbf{d}$ 

VI.

ofe

ין גדו

ogi-

ook

alfo

ofe, IV. (b) The other of the Net,&c.] Mat. XIII. 47, and follow-

(c) That there must be Sects, &c.] I Cor. XI. 19. For there must be also Heresies among you, that they which are approved, may be made manifest among you; that is, as they are Men, there is a necessity, unless they were changed for the

better, that there should arise Sects amongst you, by which the Good may be distinguished from the Bad; whilst the Good stick to Truth and Charity, and the rest run into all other Things. See Mat. XVIII. 7.

(d) And indeed unless, &c.]

(d) And indeed unless, &c.] See this handled more at large in my Ecclesiastical History, Century I. Anno LXXXIII, 8. Le

Clerc.

and for that fort of Virtue, by which Truth is preferred to all Things. Therefore even in this Particular also, the Divine Wisdom shines bright; which caused an excellent Virtue to flourish out of the midst of the Vices of

Men.

IF any one should object here, (a) as some do; that it were better there were no fuch kind of Virtue, than that there should be Vices contrary to it, from whence fo many horrid Crimes, fo many Calamities, and fo great Miferies should befal Mankind, and such heavy Punishment attend them after this Life; To this we will answer, that these Evils were not of fuch a Confideration with God, that upon their Account he should not give an Instance of his Power in Creating free Agents. Unless this had been done, no Creature would have believed that it could have been done. Nay, God himfelf would not have been thought to be free, unless He himself had planted this Opinion of himself by his Omnipotence in the Minds of Men, which otherwise they never could have conceived from his Works. Nor could he have been worthipped, if he had been thought to do, or to have done all Things, not out of his free Goodness. but by a certain fatal Necessity; unless by a fatal Worship also, and such an one as is not at all free. The Vices and Calamities of this or the other Life, cannot be compared with fo great an Evil,

<sup>(</sup>a) As forme do, &c.] This Objection is largely proposed, and fet off, with Rhetorical Flourishes by Peter Baile; whom we have consuted in

Evil, as the Ignorance of God is; For if we find any Difficulty about them, we ought to confider that God is most Good, Just, Powerful and Wise, and will not Act otherwise than agreeable to his Perfections; and will eafily find a Way and go in it, whereby to clear those Things which feem to us to be intangled; and to show to all intelligent Creatures, that nothing was done by him, which ought not to have been done. In the mean time, till that Day fpring, in which all the Clouds of our Ignorance shall be dispersed; he has given us fuch Experience of himself, and such Instances of his Perfections, on the Account of which we may and ought entirely to confide in him, and patiently to wait for what he will have come to pass. More might be faid on this Matter, but that it would divert us from that End we are tending to, and carry us to what does not belong to this Place.

SIX They profess and teach the Christian Do-Etrine in the purest Manner of all, who propose those Things only as necessary to be believed, practised, or hoped for, which Christians are agreed in.

To pass by these Things therefore, and return to the Choice of our Opinion amongst the different Sects of Christians; nothing seems possible to be done more Sase and Wise in this State of Affairs, than for us to joyn our selves with that Sect of Christians, which acknowledges the New Testament only for the Rule of their Faith, without any mixture of Human Decrees; and who think it sufficient that every one should

learn their Form of Faith from thence, conform their Lives to its Precepts, and expect the Promises which are there made. Which if it be done Sincerely, and without any Diffimulation; the End of fuch a Search will be that very Form of Sound Words, which we have made appear to have remained the same, amidst so many and fo great Storms of Errors and Diffentions, during the paffing away of fo many Ages, and the Changes of Kingdoms and Cities. In it are contained all Things that are necessary to Faith and Practice; to which if any one would have any other Things added, it may lawfully be done, according to the Circumstances of Time and Place; provided they be not imposed as necesfary (a) (which belongs only to the Supreme Lawgiver,) nor contrary Doctrines to these obtruded.

CHRISTIANS disposed in the manner we have been speaking of, ought not to submit their Neck to the Yoke of Human Opinions, nor to profess they believe what they do not believe; nor to do that, which they cannot approve in their own Minds, because they think it contrary to the Precepts of Christ. Therefore, where-ever that Christian Liberty, which I have now mentioned, is not allowed, they must of necessity depart thence: not as if they condemned all that

are

(a) Which belongs only to the which Right he declares to Supreme Langiver, &c.] See what Paul fays upon this matter, Rom. XIV. 1, and fo on. Where he speaks of those who impose Rites on owner who is able to fave and to declares to supply the best of the services of the

thers; or who condemn froy.

are of a different Opinion from themselves, but because every one is entirely obliged to follow the Light of his own Mind, and not that of another's; and to do that which he judges best to be done, and to avoid that which he thinks to be Evil.

& X. All Prudent Persons ought to partake of the Sacrament, with those who require nothing else of Christians, but what every one finds in the Books of the New Testament.

SINCE Christ has appointed two Signs or Symbols of Christianity, Baptism and the Lord's Supper; it was not indeed in our Power to receive Baptism where we judged the Christian Religion to be most Pure, because we were Baptized very Young; but fince we do not come to the other Sacrament till we are of riper Age, we may distinguish that Society of Christians in which we are willing to be Partakers of it; which if we have not already done, we ought yet to do.

THERE are some who make the Sacrament, (which according to Christ's Institution, (a) is a Token of that Peace and Love which is between Christians,) a Mark of Distinction; and exclude from it all those, who do not think it fafe

(a) Is a Token of that Peace and Live, &c. 7 See I Cor. X. 16, 17. where mentioning the we being many, are one Bread preters understand it.

and one Body, for we are all Partakers of that one Bread. Which Words show, that by Sacramental Cup and Bread, the Sacrament is fignified the of which many are Partakers, the Apostle adds; For stians; and so the best Inter-

fafe to submit to any Yoke, but what Christ has laid upon them; or to receive any Things as neceffary to be believed, practifed or hoped for, but these which they are verily perswaded are contained in the Books of the New Testament; and who are therefore very cautious of admitting any other Forms of Faith, besides that which we have mentioned. It is but just and reasonable indeed, that we should maintain Peace with fuch Men as these; (a But for receiving the Sacrament upon this Condition, that we should embrace any other Rule of Faith and Practice, befide the Books of the New Testament, and think all those excluded the Church who will not admit them; this a Religious and Prudent Man will think very Wicked. But all they who are true Lovers of the Gospel, safely may and ought to approach the Sacramental Table of them who know no other Laws of obtaining Eternal Salvation, but those laid down by Christ and his Apofiles in the Books of the Gospel Covenant, as every one can understand them. For whoever acknowledges the Books of the New Testament for the only Rule of Faith and Practice; who fincerely conform their Lives to that Rule; in a Word, who allow of no Idolatry, nor treat others ill, that they may profess they believe certain Doctrines which they do not believe; all such are received by these, and also invited to this Table.

<sup>(</sup>a) But for Receiving the Si-crament, &c.] And this was the Opinion of Grotius. as appears from that little Book of his, Whether we ought al-mays to joyn in receiving the

Ī.

15

e-

r,

re

t-

h

1-

h

1-

1-

2-

k

1-

n

e

t

0

-

-

S

r

t

0

a

S

1

g

Table. It is manifest indeed, that Communion cannot be maintained with Him, who makes use of Force to impose his Opinions upon others; who worthips other Gods, besides the true God the Father, Son, and Holy Ghost; or who by his Conversation, thows that he makes light of the Precepts of the Gospel; or who owns any other Laws of Salvation, than those wrote in the Books of the Eternal Covenant: But he who behaves himself the direct contrary, is worthy to have all Christians maintain Communion with him, and to be preferred to all the rest who are of a different Opinion. (a) No Mortal Man, nay no Angel can impose any new Gospel upon Christians; to be believed by them; Now according to this Gospel, he is a true Disciple of Christ, who from his Heart believes his Doctrine, and his only, so as to obey it the best he is able, according to the Infirmity of this Life; who worships one God, loves his Neighbour as himself, and lives Temperately in respect to all other Things. If any Thing be diminished from this, the Laws of the Covenant, which none but God can abate any Thing of, are maimed: And if any Thing be added, it is an ufeless Yoke, which none ought to impose on Chriflians. Such Laws can be received from God only, who alone is the Determiner of Eternal Salvation.

PERHAPS some may here ask me by what Name these Christian Societies, which I have now described, may be distinguished? But it signifies nothing what Denomination they go P 4 under:

<sup>(</sup>a) Mortal Man, &c.] See the Notes on Sea. I.

under; The Reader may conceive all Churches to be meant, in which, what I have faid, is to be found. Wherefoever That only Rule of Faith, and that Liberty which I have described, is; there they may be affured true Christianity is, and they need not inquire for a Name, which makes nothing to the Purpose. I believe there are many such Societies; and I pray the good and great God, that there may be more and more every Day; that at length his Kingdom may come into all the Earth, and that Mankind may obey it only.

#### \$ XI. Concerning Church-Government.

A small Difficulty may here be objected to us, which arises from the Form of Church-Government and Discipline, commonly called Ecclesiastical; for no Society, such as a Church is, can Subsist without Order, and therefore there must be fome Form of Government appointed. Now it is debated amongst Christians, what Form of Government was appointed by the Apostles; for That feems preferable to all others, which was appointed from the Beginning; and therefore of two Churches, in which the Gospel is taught with equal Purity and Sincerity in all other Respects, That is to be preferred, in which the Form of Government is Apostolical; though Government without the Thing it felf, that is, the Gospel, is only the faint shadow of Church.

THERE are Now two Forms of Government, one of which is that wherein the Church acts under one Bishop, who alone has the Right

of Ordaining Presbyters, or the inferior Order of the Gospel Ministers; the other is that, where the Church is governed by an Equality of Presbyters, joyned with some Lay-Persons of Prudence and Honesty. They who without Prejudice have read over the most Ancient Christian Writers that now remain, (a) very well know that the former Manner of Discipline, which is called Episcopal, fuch as that in the South Part of Great-Britain, prevailed every where in the Age immediately after the Apostles; whence we may collect, that it is of Apostolical Institution. The other, which they call Presbyterian, was instituted in many Places of France, Switzerland, Germany, and Holland, by those who in the XVIth Century made a Separation from the Church of Rome.

THEY who read with Attention the Histories of that Century, are fully fatisfied that this latter Form of Government was introduced for this Reason only, because the Bishops would not allow to Them who contended the Doctrine and Manners of Christians stood in need of a necesfary Amendment; that those Things were to be Reformed, which they complained were Corrupted. Otherwise, if the Bishops every where at that Time, had been willing to do of their own accord, what was not long after done in England: that Government had prevailed even to this Day, amongst all those who separated from the Romisb Church; and the numberless Calamities which happened when all Things were dif-

turbed

<sup>(</sup>a) Very well know, &c.] See LXVIII, 8. and the following my Ecclesiastical History, Century I. to the Year LII, 6. and

flurbed and confounded, had then been prevented. For if we would judge of the Matter truly, there was no other Reason for changing the Government but this, that whilst the Ancient Government remained, nothing could be procured, however just in it self. Therefore the Presbyterian Form is appointed in many Places; which after it was once done, was fo much for the Interest of all them who presided in the State-Affairs in those Places, and is so at this time not to have it changed, that it must of necessity continue; unless any one had rather upon that Account, that all the Dominions in which it prevails, should be put into the most dangerous Disorders; which Prudent Men will never allow, nor is to be wished. The Form of Government was appointed of Old, to preserve the Christian Doctrine, and not to disturb the Commonwealth, which can scarce happen without endangering the Religion it felf.

WHEREFORE Prudent Men, though they above all Things wish for the Apostolick Form of Church-Government, and that it might be every where alike; yet they think Things had better be left in the State in which they now are, than venture the Hazards which always attend the Attempt of New Things. In the mean time, they that are Wise, will by no means hate, reproach, nor condemn one another upon that Account, as the most violent Men are apt to do; as if Eternal Salvation depended upon either Form, which do not seem to be taught any where in the Apostolick Writings, nor can it be gathered from the Nature of the Christian Religion.

& XII. The Ancient Church-Government was highly efteemed by Grotius, without condemning others.

WHOEVER reads over the Works of that great Man, Hugo Grotius, and examines into his Doctrine and Practice; will find that he had entertained in his Mind (a) that Form of Sound Words, the Truth of which he has proved; nor did he esteem any Thing else as true Religion; but after he had diligently read the Writings of Chriflian Antiquity, and understood that the Original Form was that of Episcopacy, he highly approved of it in the manner it is maintained in England, as appears b) from his own express Words, which we have wrote down at the bottom of the Page.

THERE-

(a) That Form of Sound Words, &c.] See amongst o-ther Things. The Institution of Children that are Baptized, the Author himself Translated out of Datch Verse into Latin. In his Theological Works, Tom: IV. pag. 629, And in his latter Works, he often affirms that whatever is necessary to Salvation, is plainly enough contained in the New Testament. See his Annotations on Caffander's Consultation towards the end; where he speaks of the Sufficiency and Plainness of the Scripture. Which being grant-ed, it is manifest from thence, that the Sum of the Christian Religion, as it was before produced by us, may be colleded thence by any one,

(b) From his own express Words, &c.] In his Annotations on the Consultation of Cassander, A& XIV. Bishops, are the Heads of the Presbyters. and that Preheminence was fore-Shewn in Peter, and was ap-pointed by the Aposiles whereever it could be done, and approved by the Holy Ghost, in the Revelation. Wherefore as it was to be wished that That Superiority were appointed every where, &cc.] See also what follows, concerning the Ecclefiafical Power, and the Difcussion of Rivetus's Apology, p. 714. col. 2. Other Things are also alledged, in the Epiftles added to this little Treatile.

THEREFORE it is not to be doubted, but if it had been in his Power, and he had not been so vehemently tossed to and fro by Adversity, and exasperated and vexed by the baseness and reproachfulness of his Enemies, at whose Hands he did not deserve it; he would have joyned himself with those who maintained the ancient Form of Discipline, and required nothing further than what has been already said, the Truth of which he has proved excellently well; The Arguments for which Practice appear to us to be so weighty, that we have thought good to add them to this little Treatise.

SIII. An Exhortation to all Christians who differ from each other, not to require of one another any Points of Doctrine, but such as every one finds in the New Testament, and have always been believed.

SEEING these Things are so, we cannot but earnestly exhort all Christians who differ in Opinions, to remember that That only is the true Sum and Substance of the Christian Religion, the Truth of which can be proved by the Arguments Grotius has alledged; and not those controverted Points which each Side deny, and which have been the Cause of so many Evils; Further, no one that reads over the New Testament with a Religious Mind, and meditates upon it, can be perswaded that there is (a) any other

Thing it felf, speaks, here; because amongst the different Sects of Christians, none of them believe their Adversaries Authority.

<sup>(</sup>a) Any other Lawgiver but Christ, &c.] The Words of James, ch. IV. 12. quoted in Sell. I. are very express in this Matter; where more is said relating hereto. Besides, the

Lawgiver but Christ, upon whose Laws Eternal Life depends; nor that any one who is fo disposed, can or ought to perswade himself to admit of any Thing as necessary to Salvation, beside what is the Doctrine of Christ and his Apostles; or to believe that to be true, which he thinks is contrary to it: Wherefore there is none more certain and present Remedy of their Differences, than this, that nothing be imposed upon Christians, but those Things which every one is fully fatisfied in his own Mind are revealed; Nor need we fear any Inconvenience from hence, fince it is evident from the Experience of all Ages past from Christ to this Time, that the Sum of the Christian Religion before laid down, was never rejected by any. (a) If this one Thing only were at this Time required of all Christians as necessary, all their Differences would immediately cease; and whatever Disagreement remained in Opinions, it would not belong to the Body of the Church, but to private Persons; every one of which must render an Account of their Conscience to God. If they did but once understand that they were agreed in the Princi-

James I. King of Great-Britain, if we may give Credit to Isaac Casanbon, who has these Words, in his Answer to Cardinal Perron's Epiftle, on the third Observation, pag. 30. Edit. Lond. 1612. 1 It is most truly written, in the Explicaction of those Things which are absolutely necessary, that it is the King's Opinion, that the Number of those Things which

e

(a) If this one Thing only, &c.] are absolutely necessary to Salfore his Majesty thinks, that there is no shorter way to enter in an Agreement, than by care-' fully separating those Things that are necessary, from those that are not; and that their whole Care be employed in agreeing about the necessary. Things; and that in those Things that are not necessary, there be an Allowance made for · Christian Liberty, &c.

pal Matters, as they really are agreed, and would bear with one another in other Things; and would not endeavour to bring over others to their Opinion or Rites, by Force or other wicked Arts: this would be the only Agreement that can be expected on Earth. (a) In this Ignorance and want of Knowledge in Mankind, hindered by fo many Passions: no prudent Person can expect that all can be brought, either by Force or Reason, to think and do the fame Thing. The more generous and understanding Minds, can never approve of Force; which is the Attendant of Lves. and not of Truth: Nor do they who are less Learned, or who are blinded by Passion, or the Prejudices of Education, or any other Thing, as the far greatest Part will always be; fully understand the Force of Reason, nor in the mean time are they to be compelled to do or speak contrary to what they think. Let them who preside in the Government of the Church, think it sufficient, that Men through the help of the Immortal God, believe the Gospel; that That Faith alone is to be Preached as necessary; that the Precepts of it are alone to be obeyed, and Salvation to be expected from the Observation of its Laws; and all Things will go well. Whilst Human Things are made equal with Divine; and doubtful Things, to fay no worse of them, equalled with those that are cer-

(a) In this Ignorance and want 1 thions, nor confound us with the of Knowledges &c.] It was very well faid by Hilary concerning the Trinity, Book X. c. 70. That God does not invite us to · Happiness, through difficult Que-

' him to be Lord.

various forts of Eloquence. Eter-' nity is plain and easy to us, to believe that God raifed up Jetus from the dead, and to confels

Sect. 13. we are to joyn with. 327 certain, there can be no end of Contention, no hopes of Peace; which all Pious Men ought, with their most earnest Wishes, to desire of the great God, and to endeavour to promote, as fac as is in their Power.

#### THE END.





# TESTIMONIES

CONCERNING

#### HUGO GROTIUS's

Affection for the Church of England.

To the READER,

AVING the following Letters from that most excellent and learned Person Henry Newton, Ambassador Extraordinary from the most Serene Queen of Great-Britain, to bis Royal Highness the

most Serene Grand Duke of Tuscany, to whose fingular Goodness I am very much indebted; I thought I should do a very acceptable Thing to all who love the Name of Grotius, and no small Honour to the Church of England, if I published them here. It appears plainly from them, that this very great Man had the highest Opinion of the Church of England, and would most willingly have lived in it, if he could. Make the best use of them you can therefore, Courteous Reader, and continue to have a good Opinion of a Man that deferved fo well of the whole Body of Chri-Stians. I. HEN-

#### HENRY NEWTON TO

PETER HIERONYMUS BARCELLINUS, Abbot of St. Eusebius de Urbe.

BEING at length returned fafe and well to Florence, from Leghorn and Pifa, where through the Intemperateness of the Air I was very near contracting a Fever; the first Thing I had to do, most excellent Barcellinus, being furnished with the most noble Library of the Illustrious Magliabechius, was to discharge my Promise concerning that great Man Hugo Grotius, and to show from his Writings, particularly his Letters, in which Truth, Candour Integrity of Heart, and the inward Thoughts of his Mind are discover'd; how highly he Thought and Wrote concerning Us all his Life-time, and a little before his Departure, and when Death and Immortality were in his view. I know what was faid of him by that Chief of his Rank Petavius, Brietius and Valefius, and many other celebrated Men of your Communion, who wished well and favourably to a Man born for the publick Good of Christianity. It is known to all how greatly he fuffered in Goods, Honour, and Report, from the Calvinists, both in his own Country and in his Banishment, even after he was advanced to a higher Rank by Foreigners; and how much the Heats of Controversy (whilst he fet his Mind upon this one Thing, to establish Peace in the Commonwealth and between the Churches, which highly displeased many; a ftrange. strange and grievous Thing!) transported that Disposition, which was otherwise peaceable and modest, after he saw himself treated in such an unworthy manner by his own Friends; and fometimes prevailed over that meek Wisdom which was in him both by Nature and Judgment. Yet these did not hinder his Son, who was also a great Man, from saying those Things which I shall prefently add, concerning his Father, to that great Prince, Charles the IId of Great Britain, to whom he dedicated his Father's Works, and in him to all others: and this when he had no Reason to flatter or fear him, because in the Commonwealth, he was of the contrary Part to Charles's Sister's Son; and because he was a private Man, wedded to a country and learned Life, and an old Man, not far from Death, nor consequently from Liberty: For he published his Father's Works, but saw them not after they were published; and his own Life is to be feen and read with the Life of his Father in the same Volume. For thou, fays Peter Grotius, art he alone, whom if not the greater, yet the wifer part of the Christian World, have for a long time acknowledged for their Protestor. Thou art he to whose Protestion and Defence the Christian Faith willingly commits it felf; in whose Kingdoms principally, that Knowledge of the Sacred Writings, that Worthip of the Deity, that Moderation of the too free Exercise of Liberty in disputing concerning the Secret Doctrines of Faith, is established; whose Agreement with which the Author, my Father, has long since declared, and publickly professed in his Writings.

and

HEAR now Hugo Grotius's own Words, how he expresses his own Sense, in his Epistle to Johannis Corvinis, dated in the Year MDCXXXVIII, who was not an English, but a Dutch Divine, of another Church, and also a Lawyer, and confequently skilled in Matters both Divine and Human; concerning the Reformation of Religion made amongst us in the last Age. You fee how great a Progress they have made in England, in purging out pernicious Doctrines; chiefly for this Reason, because they who undertook that holy Work, admitted of nothing new, nothing of their own, but had their Eyes wholly fixed upon another World. Then was it in a flourishing Condition, before a Civil War broke out, before the King was vanquished, taken Captive, condemned and beheaded; and it afterwards fprung up and flourished again, contrary to all human Hopes, when his Son returned to the Throne of his Ancestors, to the Surprize of all Europe, and, after various Turns, Threats and Fears, continues still to flourish secure and unhurt.

S

1

r

\$

0

t

V

S

e

1,

ot

n

r

n

2-

at

p

1-

e-

le

ad

R

Nor had he only a good Opinion of the Church of England himsel, but also advised his Friends in Holland, who were of his Party, and, which was no small Thing, who joyn'd with him in partaking of the same Danger and Losses; to take Holy Orders from our Bishops; whom it is certain he did not believe, nor would have others believe, to be Schismatical or Heretical, upon that Account. He addresses his Brother in these Words. I would perswade them (that is, the Remonstrants,) to appoint some amongst them in a more Eminent Station, such as Bishops; and that they receive the laying on of Hands from the Irish Archbishop who is there,

and that when they are so ordained they afterwards ordain other Pastors; and this in the beginning of the Year MDCXLV, which was fatal to him, and unfortunate to Learning it self. The Bishop he here speaks of is, if I be not mistaken, John Bramhall, who was at that time Bishop of Londonderry in Ireland, and, at the Restoration of King Charles II, Archbishop of Armagh, and next to the most Learned Usher Primate of Ireland, and who afterwards in that Country published a Vindication of our Church against Mileterius. See also what he said to the same Person, April 8, in the Year MDCXLV concerning the publick Worship of God amongst us. The English Liturgy was always accounted

the best by all Learned Men.

IT feems very probable that this Man, who calls the Reformation of the Church of Ingland a most Holy Work; who believed that the Holy Orders given and received from the Bithops of that Church, and the Rites appointed about Holy Things, and the prescribed Form of worshipping the Supreme Deity, exceeded all other Churches in the Christian World; would have joined himself to that Church, as well in outward Worship, as in the Judgment of his Mind; and so have become now really what he before was in Wish, a Member of the Catholick Church. But he was never able to effect the Thing, because Death immediately after overtook him; for in the same Year he went from France to Stockholm to refign his Ambassadorship, and returning from thence home, and having suffered Shipwreck, he departed this Life at Roftock on the 28th of August, a Man never enough to be lamented, because Study and Learning decayed cayed with him; and never enough to be praised, upon the Account of what he began and finished in all Parts of Learning. He was a great Lover of Peace, if Truth was not injured, (always having regard to Times and Differences,) and of the Antient Church Government, (freed from Abuses,) as it was settled from the beginning in England, and as it was from the very Apostles time, if we may believe Ecclesiastical Annals. He always studied and consulted the Peace of Empires and Churches, both in his Discourses, and by his Example, and in his Writings; may he be rewarded with God and our common Lord! and may the Memory of him be ever grateful to Posterity! Farewel.

t

d

d

ps

ut r-

er ve

d;

re ch.

e-

n;

to

re-

red on

to

deyed Florence XII. of the Kalends of May,

MDCCVI.

II.

HENRY NEWTON.

JOHN CLERC.

MOST Learned Sir, I fend you a new and ample Testimony concerning Hugo Grotius, more weighty than the former, if we consider the Author's Dignity in the Commonwealth, or his Knowledge of Things, or that it was writ while Grotius was alive. It is taken from Letters to that great Prelate William Laud, then Archbishop of Canterbury, with whom he often had

had Correspondence by Letters; they were written from Paris, October 24. Gregorian Style, in the Year MDCXXXVIII, and were procured me lately out of England by the Kindness of that most illustrious Person John Lord Sommers, formerly High Chancellour of that flourishing Kingdom, then President of the Law, now \* of the Council. In those Letters that most Illustrious Viscount Scudamore, at the time Ambassador for our Nation in France, has the following Words concerning Grotius.

"The next time I fee Ambassador Grotius,
"I will not fail to perform your Commands
"concerning him. Certainly, my Lord, I am
"persuaded that he doth unseignedly and highly
"Love and Reverence your Person and Proceed"ings. Body and Soul He professeth himsels
"to be for the Church of England, and gives
"this Judgment of it, that it is the likelies to
"last of any Church this Day in being.

Genoa XVII of the Kalends of February, MDCCVII.

III.

# FRANCIS CHOLMONDLY

#### ALEXANDER FORRESTER.

THAT which you desire to know of me concerning Hugo Grotius, who was one of the greatest Men that ever any Age produced, is this.

In this Year 1700, he was made President of the Privy Conneil, to her most Serene Majesty.

this. It happened that I came to Paris a little after the Transaction of that Matter. Being very well acquainted with Dr. Crowder, he often told me with Assurance, that it was the last Advice this great Man gave to his Wife, as he thought it was his Duty, that he declared he died in the Communion of the Church of England, in which Church he wished her to live. This the discovered when she came on purpose to our Church (which was in the House of Richard Brown, who was then in France upon the King of England's Account) where she received the Sacrament of the Lord's Supper at the Hands of Dr. Crowder, then Chaplain to the Duke of York. This was done as foon as Matters would permit, after the Death of that Man. Archbishop Bramhall, Primate of Ireland, in Defence of himself and the Episcopal Clergy, against Richard Baxter the Presbyterian's Accufation of Popery, speaks thus concerning the Religion of Grotius, p. 21. He was a Friend in his Affection to the Church of England, and a true Son in his Love for it; be commended it to his Wife and other Friends, and was the cause of their firmly adhering to it as far as they had opportunity. I my self, and many others. have feen his Wife obeying the Commands of her Husband, as she openly testify'd, in coming to our Prayers, and the Celebration of the Sacrament. When Matthew Turner, a great Friend of Grotius's, defired to know why he did not go over to the Communion of the Church of England, he answered, that he would very willingly have done it, if the Office of Ambassador to Swedeland had not hindered it. Otherwise he very

y

of

is

vi

very highly approved of our Doctrine and Discipline, and wished to live and die in our Communion. If any one thinks that he can know Grotius's Mind better from Conjectures and Inferences, or that he dissembled it before his Wife and Children, let him enjoy his own Opinion, he will not have many agree with him. Farewel.

June 23. MDCCVII.

# From another Letter, dated Octob. 6. M DCC VIII.

I lately told you very fully what I knew of the Widow of that great Man Hugo Grotius. Afterwards I called to mind that that pious and Singular good Man, Sir Spencer Compton, Knt. Son of the Earl of Northampton, told me he was present when Grotius's Widow profess'd this, and received the Sacrament.

20 MA 59

and the second of the second o

# and the elemental set that $m{G}$ is a second of the $m{F}$ and $m{G}$

eg son all a vive una all not per per consumer consumer consumer consumer consumer consumer consumer consumer constitution of the constitution constitution of the constitution constitution consumer cons

